ARTICLES ON THE CHURCH OF SOUTH INDIA

BX
7066.5
A2
A3

THE CHURCH OF SOUTH INDIA AND THE CHURCH

By

DONALD REA

Published for The Confraternity of Unity
Baxter's Press. Oxford

COPIES OF THIS ESSAY MAY BE OBTAINED FROM THE SECRETARY OF THE CONFRATERNITY OF UNITY: LAWRENCE JACK, 11 SANDRINGHAM CLOSE, ENFIELD, MIDDLESEX.

PRICE FIVE SHILLINGS, POST FREE.

Richard A. Cruz
Feast of the Annunciation: 1957

THE CHURCH OF SOUTH INDIA AND THE CHURCH

By

DONALD REA

With a Preface by

THE BISHOP OF CHICHESTER

JUNE 1956

TO

VINCENZO CERESI

MISSIONARIO DEL SACRO COURE

LUNGOTEVERE, ROME,

whose longing for Christian Unity sheds forth a reflection of our Redeemer's burning desire : "That all may be One",

Remembering our prayers together at the newly discovered tomb of St. Peter and at the shrine of his two hundred and fifty-ninth successor, St. Pius X, this Essay is dedicated gratefully to you with the prayer that the Holy Spirit may bless it as a humble effort to further a cause so dear to both of us.

ACKNOWLEDGMENTS

In September 1954, when I had the privilege of visiting Rome, the clouds were already gathering around our relations in the Church of England with C.S.I. I was particularly impressed by the open and kindly manner in which many in Rome with whom I had conversation, discussed problems of ecumenism. I experienced there an evangelical freshness of approach to questions of unity. All this went far to set at rest my own anxieties about C.S.I. and I began to reflect upon a different appraisal of the united Church.

People closely connected with the conduct of affairs showed a keen interest in the fact that in C.S.I. catholic elements, however small these might be, had found acceptance by protestants and that the name of Christ was being proclaimed there. As I understood from priests and other students, native to South India, catholic authorities in the mission field generally view with charity the movement towards unity in that country, and some definitely think that the inauguration of the union was a welcome advance. In roman circles I found a firm yet receptive theology of the Church which seemed capable of opening the path towards unity, however distant that might be by reason of human prejudices, ignorance and sin.

But it was in September 1955 that the inspiration to write this essay actually germinated in the study of The Palace at Chichester where the Bishop had welcomed my anxious enquiries on the subject of catholic prospects in ecumenic conferences.

For the contents of this essay I am deeply indebted to all the authors named in the Bibliography. I have been constantly prompted to keep very closely to their reasoning and am aware that this continuous adaptation of a terminology unusual for anglicans may sometimes make difficult reading. At the request of a friend whom I greatly venerate, some eminent roman theologians have honoured me by examining my text. Here I express my grateful recognition of this privilege and for their favourable judgment and the kindness with which they encouraged me. In one point they considered that my phraseology was perhaps open to misunderstanding. To this I refer in a Postscript. I also thank those friends who assisted me in the correction of proofs set up by the artistic skill of the Vincent-Baxter Press, Oxford.

The Preface by the Bishop of Chichester, President of the World Council of Churches, has conferred on my work an honour beyond its faltering merits.

DONALD REA.

PREFACE

I AM very glad to contribute this brief preface to a study of the Church of South India and the Church written from a definitely Catholic angle.

In approaching his subject the writer has taken great care to be sure of the actual facts as set out in the authoritative documents, constitutional and liturgical, concerning the doctrine, ministry and worship of the Church of South India. And he has rendered a valuable service in quoting many of the relevant clauses in full. But in doing this he has done something more which gives this study a peculiar importance. As a background to his Critique of the Church of South India Fr. Rea contributes "a study of the Church as expounded by the supreme Roman authority and by her theologians". He describes the 'new look in Latin ecclesiology', in which so much is due to the renewal of biblical study in the Roman Catholic Church with the encouragement of Pope Pius XII. He also touches on the development of the Ecumenical Movement in the last few years, and calls attention to the significance of the statement by the Central Committee of the World Council of Churches on "The Church, the Churches and the World Council of Churches" (Toronto, 1949). The centre of the exposition is the Papal Encyclical *Mystici Corporis* (1943) which makes great use of the fruits of the biblical work. He quotes important passages from the Encyclical, and refers constantly to the comments of certain well known contemporary Roman Catholic theologians on some of the most significant points which arise out of it, e.g. the relationship of a "society composed formally of baptized members, perhaps directed by the power of Orders, and possessing some form of jurisdiction" to the Body of Christ. He thus immensely widens the perspective in which the Church of South India is to be regarded, and by implication warns the reader against yielding to that spirit of inflexibility which is one of the greatest of all hindrances to the visible unity of the Church.

In the section entitled "Critique of C.S.I." the writer carefully examines the Constitution and Basis of Union without avoiding any of the main objections commonly advanced by those who criticise the C.S.I. from the Catholic standpoint. The essay offers certain criticisms: but the significant and striking feature in the writer's whole appraisal is his insistence

on the Catholic and orthodox characteristics of the Church of South India as the decisive factors.

The great virtue of this essay lies in its constructive attitude, and its sense of proportion. Its author sees the problem of union as one of life and death. And he places the Church of South India, which "does not think of itself as a new Church built by human efforts, but as a reunion of Christians who have found, in their historic heritage, the Church given by God to the Apostles", in the general context of a movement for unity which embraces not only the particular parent Churches, but also the Orthodox Church and the Church of Rome.

GEORGE CICESTR:

22nd May 1956.

THE CHURCH OF SOUTH INDIA AND THE CHURCH

WE shall not further the cause of unity by adding to the flurry of controversy over the almost unanimous acceptance of the *Report on the Church of South India* by the Convocations of Canterbury and York. Nor do we propose to hold an inquest upon the Church "which may be said to have died" at the hands of defecting catholic proctors in the Convocations. For, as a distinguished ecclesiastic is reputed to have said: "it is impossible to unscramble a scrambled egg". Nor need we comment upon the correspondence in the *Tablet* and *Catholic Herald*, so agreeably charitable in tone, but which, perhaps inevitably, dug up that bone of contention on anglican Orders which we could wish might be buried in favour of the greater realities of an increasing community of faith and charity. We should rather attempt to find what is of lasting value in the accomplished fact confronting us, and perhaps to correct preconceived notions.

On the one hand, some critics of the Debate and Resolutions passed by the Convocations fail to take enough account of catholic principles; either they show that they have insufficient knowledge of the situation in C.S.I. as it is in fact; or, more often, they isolate one detail (such as the mixed ministry or the intercommunion with the parent churches) and on that one detail, they interpret the whole situation; this partial judgment prevents full recognition of the more positive elements in C.S.I. On the other hand, some criticism has been based on a use of catholic principles which clings very rigidly to a particular latin theology of the Counter-Reformation, itself now being considerably modified by contemporary and authoritatively approved developments in the study of the nature of the Church.[1] The point from which we should start is the widening appreciation in all Christian communities of a new age of mutual toleration and of a longing for the "unity of all Christendom", wherein we must recognize the finger of God. "It is on this level that we can and must undertake the confrontation which this common quest for unity places upon us." The editor of *Istina* adds this pertinent

[1] This contemporary ecclesiology will be the subject of Part II of this article.

comment that a great step will be made towards unity when the trees no longer hinder us from seeing the forest.

1

A CROSS-BENCH VIEW

"Not to miss the wood for the trees" is very appropriate in yet another "South India" crisis. We could not do better than to seek that perspective through the detached and impartial observation of one who is outside the intimate problems raised for anglicans, since it is our desire to form a calmer, intellectual judgment upon the effects of the union in C.S.I., unimpaired by our proximity to the present controversy. An article entitled, *Problems of Oecumenism: The Union of the Churches of South India,* by Père Louis Bouyer[1] may surprise us by the novelty of his conclusions; we have read no clearer or more dispassionate outline of the preliminary stages which ended in the formation of that church, for which the author acknowledges his indebtedness to Bengt Sundkler's book, *Church of South India; Movement towards Union.*

After his examination of *The Basis of Union* from the official book, *The Constitution of the Church of South India,* P. Bouyer sums up his considered opinion which we will quote at length: "Let us say frankly, when we follow the history of the union, we have the impression that the anglican traditionalists have hardly done anything but lose ground from start to finish: but when we see these results, in black and white, however little our knowledge of the protestant churches, particularly the presbyterians and congregationalists, we are amazed that their representatives have been able in the end to accept such a dose of more or less catholic elements."

"In particular, when we compare these formularies with those of the most conservative churches which came to being at the Reformation, we have an impression that they are nearer to catholic tradition than any of the latter and even than the anglican Thirty Nine Articles. The priesthood of the faithful and its relation to the sacerdotal ministry are expressed in terms about which catholic theologians will find nothing to criticize. From the catholic point of view, the confession of faith is certainly deficient by its omissions but seems faultless in its proclamation of the fundamental dogmas of the Trinity, the Incarnation and Redemption. Even the manner in which the 'sovereignty of Scripture' is explained, appears susceptible of an orthodox meaning. When we consider the affirmation which accompanies it, the frank indecision on the exact

[1] *Istina,* 1955, No. 2. p. 215.

nature of episcopacy in the declaration on the ministry, all things considered, appears preferable to the wholly ambiguous formularies of the anglican documents in the sixteenth century".

"Above all, what strikes us in the whole document is the desire to be constructive: in that respect any lack of definiteness is less conspicuous than in the Reformation documents where the aim to reject or restrict was predominant."

It is on the South India affirmations on priesthood, episcopate and the use of the Creeds that there has been so much anxiety and at times bitter animadversion. Possibly the above quotation may promote a re-reading of *The Basis of Union* to discover the fairness of the conclusions reached by P. Bouyer who is one of the most informed and penetrating among contemporary roman theologians and, as a former Calvinist pastor, is especially acquainted with protestantism.

Much has been made of the fact that non-episcopally ordained ministers have equal status with the ordained ministry in the new Church. But the *Basis* declares clearly

> "its intention and determination to secure the unification of the ministry . . . and that it shall be a rule of order in the united Church that the celebration of the Holy Communion shall be entrusted only to those who have by ordination received authority thereto."

In the initial ministry of the united Church there are pastors who had exercised their ministry in one or other of the component bodies but who have not as yet been able in conscience to receive episcopal ordination. It would be a grave wrong to scorn such ministries, lest we contend against the Pauline principle: "but all this is the work of one and the same Spirit who distributes his gifts as he will to each severally". We shall, in a later context, examine the relation of the non-episcopal ministries to the Pauline list of *charismata*, and meanwhile note that the recognition of the charisma in these ministries is naturally not equivalent to a recognition of them as a priesthood or an authentic apostolate: otherwise what need would there have been for C.S.I. to seek to secure a "*special ministry*" of the historic episcopate?

Time may prove that the C.S.I. experiment was a mistaken method of eagerness to fulfil the prayer of Christ—*ut omnes unum sint*; but at the least it is an act of impatient courage that under the *Basis* there should be dwelling together in harmony those with episcopal ordination, and those ministers who for reasons of conscience have not yet received such ordination. For this they merit an equal respect of conscience as the anglican clergy expect for their conviction about the

validity of their own Orders. Indeed, we need to be wary of the proverb on glasshouses, when we consider the patent fact that, despite the declaration of its formularies, divergent interpretations on episcopacy coexist in the Church of England.

We ought to observe that in his essay, P. Bouyer makes it clear that he does not think the C.S.I. solution is ideal or even correct; he would be bound to say that Catholic bishops could never have the right to transmit Orders under conditions still so doubtful from the point of view of validity and orthodoxy; their authoritative regulations declare such action would be illicit. In the case of C.S.I., P. Bouyer draws attention to much that is inadequate in their formularies but appreciates what is positive in them. While considering the actions of the ex-anglican Bishops in C.S.I. irregular, P. Bouyer would nonetheless allow that an action in itself very imperfect and illicit can still be well-intentioned and in some respects even providential; being done in good faith, God can over-rule its irregularity in keeping with that divine provision through which the sin of Adam can be described as *felix culpa*. Thus, though we may never do a bad act in the hope of a good result, an irregular act in good faith may providentially meet some needs and can touch some situations in which their authoritative rule would forbid Catholic bishops themselves adopting such a solution as that in C.S.I. We must hope that the above consideration may help to indicate the limits which cannot be overstepped, or which would involve a frank concession to heresy, an action bad in itself. We shall discuss this problem more fully later, but at the moment let us examine what C.S.I. has to say on the sacraments, to see if it is truly admissible and, in a certain sense, even reaches a synthesis which can enrich those members of the Union who have hitherto paid a less traditional regard to the necessity of their use.

We will first turn to *An Order of the Lord's Supper*, the eucharistic liturgy produced by C.S.I. and, in 1954, given synodical authorization for use as the regular form of service. Upon this, P. Bouyer declares that: "we must say without hesitation from the point of view of a catholic (or orthodox) liturgiologist, however conservative, that this eucharistic liturgy, while skilfully making provision for certain protestant but entirely respectable customs, appears much more satisfying than any liturgy wrought by no matter what Church born of the Reformation." "To be precise," he continues, "in its traditional spirit and its theological accuracy it is unquestionably much superior to the Prayer Book of the

Church of England. Destined as it is for Christians in the Far East, it has very judiciously borrowed from the liturgies traditional in the East, which are undoubtedly far more adaptable to populations such as India, than the austerities of the Latin rite, insofar as they are clearly though somewhat rigidly preserved in what the Anglican liturgy has retained of the Roman."

P. Bouyer concludes his detailed excerpts from the South India liturgy, by remarking upon the evident care to dissipate protestant prejudices against any idea of a eucharistic sacrifice which would be additional to that of the Cross or would renew it as by a second crucifixion distinct from the first; he adds that it must also be noted that the formulas which affirm the unity between the Cross and the Christian sacrifice, do not of necessity involve any error from the catholic point of view. Indeed in his final summing up he says that supposing ministers validly ordained made use of this liturgy, it would be difficult to deny that they would validly consecrate; in any case the Catholic Church would certainly have much less difficulty in allowing the use of such a liturgy to Indian Christians if ever they approached her, than, in the same conditions she would have in permitting the protestant or anglican communities to retain the rites and formularies to which they were accustomed.[1]

The consecratory prayer in the C.S.I. liturgy is practically the same as in the Prayer Book, with two exceptions: (i) at the beginning it is introduced by a link with the Preface: "Truly Holy, Truly Blessed art thou, O heavenly Father": (ii) the omission of the sentence: "Hear us, O merciful Father, we most humbly beseech thee: and grant that we receiving these thy creatures of bread and wine, according to thy Son, our Saviour Jesus Christ's holy institution, in remembrance of his death and passion may be partakers of his most blessed Body and Blood". This sentence is doubtless omitted because of the *epiclesis* which follows the words of consecration in the South India rite. *The Basis of Union* affirms that:

> "in every communion, the true Celebrant is Christ alone, who continues in the Church today that which He began in the upper room".

[1] At first sight, Anglicans might think this a hard saying, but we believe that P. Bouyer would be one of the first to appreciate anglican spirituality and would hope that, in the event of reunion, her traditional books would not be withdrawn; admittedly in them many things have been amputated for the reintroduction of which opportunity could be found, as in the attempted enrichment of the Prayer Book in 1928: their ambivalence opens the door to their being contaminated by heretical ideas, and we suppose that it is in this respect that there would have to be a more drastic revision than in the case of C.S.I. formularies. Perhaps he was using his love of paradox to underline his evaluation of the South India books and rites!

This is wholly in line with the statement of St. Thomas Aquinas that "the form of this sacrament is the repetition of our Lord's own words, for it is pronounced as if Christ were speaking in person, so that it may be understood that the minister does nothing in perfecting this sacrament, except to pronounce the words of Christ."[1] Another sentence from the C.S.I. formulary re-echoes this by saying:

> "in the united Church the Sacraments will be observed with unfailing use of Christ's words of institution and of the elements ordained by Him."

The Basis of Union is naturally sensitive that there should be no suggestion of belittling the grace granted by God through or to the ministries of the component Churches. In consequence it states:

> "It has been God's pleasure to use the visible Church and its regularly constituted ministries as the normal means of the operation of His Spirit. But it is not open to any to limit the operation of the grace of God to any particular channel, or to deny the reality of His grace when it is visibly manifested in the lives of Churches or individuals."

This statement, by itself, does not limit too much the exclusive importance of the Sacraments. Of course God communicates abundant grace outside the sacraments; but that is to those who implicitly desire them; no one ought knowingly to disregard them by infrequent use, as may happen if eucharistic worship is put in a lesser rank than the ministry of the Word, or to dispense oneself from them entirely. The relation of the sacraments to the prophetic grace of the Word or to the grace of faith from the devout use of the Bible, is that all three 'means of grace' are species of the genus, 'grace'. To quote St. Thomas again: "Sacramental grace is compared to grace, commonly so called, as species to genus; the sacraments are not grace absolutely but grace in ministering to us the Blood of Christ shed for our salvation." This should be of special appeal to Evangelicals and the Free-Church members of C.S.I. There is a harmony between all the sacraments whereby sacramental ministry is only another form of divine instrumentality and therein all of them have the signification of the Passion: we are "buried with Him" in Baptism and "show His death" in the Supper of the Lord; there is a third bond in that, by them all, "every Christian is delegated for worship to activities appropriate to God's worship according to the rite of the Christian life, so that the sacramental system has a special function in the organism of human sanctification."

Here we can only briefly apply this concept of the unity

[1] Summa Theol., III, lxxii, 1.

of the sacraments to Confirmation, on which the *Basis* has this short footnote:

> "The Church of India, Burma and Ceylon, while it does not wish to insist on the acceptance of Confirmation in the united Church as a pre-requisite term of union, desires most earnestly to commend the use of it, not primarily as a service of admission to Holy Communion, but as a rite which from the time of the Apostles has been considered naturally to follow Holy Baptism, and through which the Church believes that a special gift of the Holy Spirit is bestowed. This desire is further strengthened by experience of the benefits which individual members of the Church have received through it and of the enrichment which it brings to the pastoral *ministry of the Bishop*".

The *Constitution* states that Confirmation, as heretofore used, may be continued in C.S.I. The *Note* is positive enough to escape being a pure compromise, by its reference to the apostolic tradition and the "special gift" of the Holy Spirit. Confusion of thought may have arisen from the Anglican rubric which makes its reception a prelude to admission to Holy Communion; that is not a wide enough presentation of the traditional role of the Sacrament as the complement of Baptism. Its incorporation in C.S.I. might be secured by relating the "adolescent or adult vocational decision" for the service of Christ to a "special gift" for the "royal priesthood" of all Christians in relation to the vocational ministry conferred by Ordination. Its sacramental place in our sanctification cannot be disregarded or dispensed with.

It was upon the Petrine principle of the "royal priesthood" of all Christians that the Union based its acceptance of the episcopate:

> "at the same time acknowledging that the work of other ministries had been abundantly owned by God. They are aware that the act of union *initiates a process* of growing together into one life and of advance towards complete spiritual unity . . . which can only take place on the basis of freedom of opinion on debatable matters, and respect for even large differences of opinion and practice, such as exist at present."

We shall see later that this solution is not indeed a compromise of principle, but a search for a synthesis between two divergent ideas of thesis and antithesis; it may prove in the end that the Union is forging such an emergent synthesis as could be the start of the ending of the centuries old divisions between the uniting churches, and that elsewhere than in South India, its influence on the parent Free-Churches may carry great weight towards their acceptance of episcopacy.

Recent reports of the enthusiasm of the newly ordained South India ministry about their orders make us believe that the Holy Spirit has indeed given them the grace appropriate

to the order of ministry and that, thereby, if there was in any of them any dogmatic defect, He will guide them to the catholic interpretation of Holy Order. We are encouraged to hope that this is happening from the eloquent appraisal by P. Bouyer of a book on C.S.I. by Bishop Newbigin of Madura.

At the time of the Union, it was resolved to have fifteen bishops of whom seven came from Anglicanism and the other eight were consecrated in the form approved in the Constitution. Three of these were ex-congregationalists, three were ex-methodists and one was the ex-presbyterian, Leslie Newbigin, the author of *The Household of God*. Here are P. Bouyer's words: "The catholic theologian who has read this book, must more than once have rubbed his eyes to assure himself that this was in fact a protestant of the old school, now a 'bishop' in a 'church' which Harnack described as a church 'more akin to Babel than to the Bible'. Not only does he now fully accept the *historic episcopate* which was the most that such excellent anglicans as Palmer hoped for, but he has, into the bargain, more closely absorbed almost the whole content of ideas in apostolic succession, than they had themselves dared to believe. Does he himself surmise that, while safeguarding the positive features both of 'biblical' and 'revivalist' protestantism, he has also come much nearer to the truly catholic and roman conception of 'apostolic succession' than *high church* anglicans, when they separate or seem to separate it from living orthodoxy and manifest sanctity ?"

P. Bouyer's penultimate paragraph has this thought-provoking remark on "the curious fact that anglicans throughout the C.S.I. history have been shackled to a prevailing idea of the bishop as an ecclesiastical administrator more or less autocratic, while the true tradition of the bishop as 'the ambassador of Christ' remains wholly in the background; the tradition of one sent by Christ, as the Father sent Him, and therefore the pastor, the teacher of truth and president of the eucharistic banquet." It is noteworthy that it is exactly this tradition which the *Basis* affirms by stating that:

> "the uniting churches all agree in their desire that the relation of the bishop to his people should be that of chief pastor and father in God; and that he is called to feed the flock of God, taking the oversight thereof as shepherd not as lord either in act or title, but as an ensample to the flock."

In his final paragraph P. Bouyer asks: "Is not the example of the Church of South India significant? Its development was made in conditions where it was likely to treat lightly the more traditional elements; it seemed that it must represent

a final triumph of dogmatic indefiniteness and of the acceptance of catholic forms only after they had been integrally 'protestantized'; yet does it not now certainly appear more dogmatic, more sacramental, more receptive of authentic catholic ideas and realities than any of the 'churches' of which it is composed?"

So far we have only been going through the wood and may with P. Bouyer have rubbed our eyes at finding some venerable trees growing in it; we must now try to see the whole wood. For that purpose, let us look down upon it from the lofty height of ecclesiology. This task sets before us such questions as these: can we anglicans recognize the Church of South India as a Church with which it will be possible to discuss intercommunion ?—and, is the Church to be established by men or is it given by God through the apostles ? These questions are intricate ones: and it would be wrong to think that catholic faith can only give a negative answer.

2

THE "NEW LOOK" IN LATIN ECCLESIOLOGY

In his peroration, when presenting the *Report on C.S.I.* to the Convocation of Canterbury, the Bishop of Chichester used glowing words of his vision of the fullest unity: "We have also been deeply concerned for the unity of the whole Church of Christ. We did not, and do not, forget the need for reunion both with the Orthodox Church and the Church of Rome. Nothing less than the organic unity of the whole Church is our goal."

Hence, in the wider setting of the Universal Church, our next task will be to enquire how far the Ecumenical Movement may be in agreement with catholic principles; for, in spite of first appearances, there is no radical opposition between them, such as would make all hope of a synthesis impossible. The first part of our enquiry will therefore be engaged upon the writings of latin theologians; and in the context of that ecclesiology we shall hope to find an answer to the question whether an ultimate and full intercommunion is conceivably possible between the Church of England and C.S.I.

If, as Anglicans, our intentions and prayers for the fulfilment of our Lord's desire "that all may be one" are sincere, they

impose on us an obligation to make serious study of what the Roman Church has to say about herself and about those separated from her; accordingly, in this part of our work, the presentation of that branch of theology is given in its full and authentic expression; our acceptance or disagreement cannot change anything in it. But for the particular object of this enquiry, latin ecclesiology is the only available catholic source which has made a systematic examination of the problem of separated Christians.[1]

In describing the roman theology of the Church as a "new look", we do not mean that it is substantially novel, but that it is "like the householder who brings out of his treasury things new and old." For example, the catechisms for general instruction used to state that: "those who do not belong to the body of the Church are: infidels, apostates, heretics, schismatics and excommunicates". In consequence, dissidents under their formal aspect as schismatics and rebels were regarded as wholly outside the Church, and that point of view is in no way antiquated. But in recent decades, the very history of the Ecumenical Movement has made clear that the psychological attitude of dissident bodies was quite different from apostasy with all its centrifugal power; instead, even in their state of schism, there has been a growing evidence of their sincere search for unity and a deepening sorrow for the past. Indeed, many denominations were ready to confess they were not Churches "in the true and full sense of the word".[2] At the same time the progress of the World Council of Churches has manifestly been developing in such directions as could not in any sense be described as the formation of a new Pan-Protestant Church built on human and diplomatic foundations. All these facts have combined to open the way to a positive appreciation of the situation of Christians in dissidence, and to enable dynamic consideration to be given to the possibility of the Church of Rome meeting their own impelling desire for Christian unity.

The personality of H. H. Pope Pius XII has also done much to bring together men of goodwill; his all-embracing pastoral charity and ready gift for receiving as welcome guests anyone privileged to receive audience, have contributed beyond meas-

[1] In one matter it has a direct significance concerning a thread of thought which runs through the formularies of C.S.I.; namely, the "priesthood of the faithful". *Vide*: *Encyclopaedia Britannica, Vol.* 6. Article: Congregationalism. J. V. Bartlett, p. 929. a. on the divine gifts (charisma) and on "the priesthood of believers", p. 930. a. Congregationalism was numerically the largest of the Free-Church groups in C.S.I.

[2] *Vide*, The Declaration of Toronto; Bell, *The Kingship of Christ*, p. 86-88.

ure to that end. In consequence, those honoured by meeting him or who have had the opportunity of laying bare their problems to his eminent fellow-workers, such as Mgr. Montini or other prelates and officials in the Secretariate of State, have come to know by experience that a way of collaboration is open and that the Vatican is not indifferent either to the last prayer of Christ or to the appeal of disunited Christians in the mutual quest of visible unity for the bettering of the world.

During this century, under the inspiration of the Popes, latin theologians have given considerable attention to biblical and patristic teaching on the Church; and, since 1939, Pius XII has extended his paternal welcome to a renewal of these studies.[1] The fruits of the Pope's inspiration are to be seen in an ecclesiology which gives fresh recognition to the dynamic character of the extent of the Mystical Body. In that respect, there has been the development of a new attitude in latin theology which now affirms that "no one living, even pagan or sinner, is absolutely outside the Body of the Church",[2] and that all Christians separated from her visible unity are none the less closely related to her.

The first part of our enquiry will show that catholic ecclesiology regards as members of the Church all who are united to Christ invisibly by faith and charity; or from another point of view, all who are visibly members of Christ by baptism. Then, one category will ask for a special study, namely, the baptized who are separated from the visible unity, but remain related to the Mystical Body. Finally, under the concept of the Church as a major Sacrament, we shall enquire whether such Christians and their communities retain vestiges of the *character* of "church".

No catholic theologian would for a moment allow himself to suppose that the visible limits of the Church can set bounds to the grace of God. If they reject the idea of an invisible Church, after the misuse of that term by Luther, that is not

[1] The renewal of Biblical study in the Roman Church has made itself happily felt in ecclesiology as elsewhere. The Encyclical, *Mystici Corporis*, makes great use of the fruits of this biblical work, as do theologians writing on the nature of the Church. An English translation of the Encyclical was published by the Catholic Truth Society as a pamphlet of 68 pages, wherein 152 of the reference notes are to Holy Scripture, and of the other 77 references the majority are from patristic commentaries on the New Testament. Among the monographs by theologians on the scriptural doctrine of the Church, we mention especially: L. Cerfaux, *op. cit.*, *Bibliography*, and *L'unité du Corps apostolique dans le Nouveau Testament* in "1054—1954". *L'église et les églises, Mélanges. L. Beauduin*, I. Chevetogne, 1954, pp. 99—100; and J. Dupont, *Le schisme d'après S. Paul, ibid.*, pp. 111—127. F. M. Braun, *Aspects nouveaux du problème de l'église*, Fribourg, 1942; P. Michalon, *Bibliography*; and Fr. B. Leeming, S.J., *Bibliography*. Space does not allow for an adequate discussion of this scriptural teaching.

[2] Michalon, *op. cit.* p. 160.

because this concept is meaningless, but that it is too summary and leads to erroneous conclusions. For a long time since Bellarmine, theologians were satisfied with the distinction of the soul and body of the Church, but most of these today find this long established terminology inadequate and prefer to distinguish between *members of Christ* and *members of the Body of Christ*; other theologians choose rather to make a distinction between degrees of *belonging to the Church*. But these are always theoretical shades of thought and on the essential point that the Mystical Body extends beyond the visible unity they are all agreed. We can sum up that agreement in the words of P. Bouyer: "it must not be forgotten that the catholic Church herself in no way teaches a theology of all or nothing, when the question of belonging to her own body arises; all the baptized, all who have received the gospel with faith are nonetheless attached to her, even if they are not living within her bosom, so long as their absence is from no personal fault." On these lines the most interesting discussion to-day is how far a particular Church is also a corporate member of Christ's Body.

"Christ", says St. Paul in his Epistle to the Colossians, "is the Head of the Body, the Church, from which the whole Body fitly joined together grows and makes increase with the building up of itself. . . . we, being many, are one body in Christ; and every one members one of another." Here is how St. Thomas Aquinas comments on these texts:[1] "One difference between an organic body and the Church's mystical body is this: that the members of an organism are all knit together at one given period of time, whereas the members of the mystical body are dispersed throughout the ages, for the Church's body is made up of people of every century, from the beginning to the end of the world. They are not all contemporaries even in the world of grace, for at any given period there are some who then are lacking grace, and yet afterwards will receive it, while others already possess grace. We can reckon, therefore, with actual and potential members of the Church. Some are potential and will never be actual, others will be actual either by faith, or by wayfarer's charity as well or by the enjoyment of our heavenly home. Looking at the whole course of human history, then we say that Christ is the Head of all mankind but not of all men in the same way. First and principally, of those who are united to him in glory: secondly, of those who are actually united to him by charity: thirdly, of those actually united to him by faith: fourthly, of

[1] *Summa Theologica* III, viii, 3, as translated by Fr T. Gilby, O. P. in his *Theological Texts*, no 569.

those not yet actually united but who are predestined to heaven; fifthly, of those who could be united but will not be, —these are human beings living in the world who are not predestined, and who will, on their passing away, wholly cease to be members of Christ, even potentially".[1] St Thomas has indeed set up a ladder from earth to heaven, a progression from potentiality to faith as the first psychic link with Christ, and the charity of seeking to do the divine will; *its rungs of predestination, faith and charity are invisible.*

Thus the unity of all men with Christ their Head is an invisible unity of grace in individuals. Under the criteria of this Thomist ladder it would be readily admitted by all, that the Christians of C.S.I. are interiorly members of Christ in this invisible sense by charity. How noteworthy is the effect of this unity of charity in C.S.I. was casually attested by a roman catholic priest from South India, who said to an anglican priest: "they all love one another and the union is a very good thing for the country; we all think so; the C.S.I. is not working against us and it is good that the protestants should be one; we think that God is at work there."

We can also quote an extract from a letter, dated October 1955, sent to a Religious Sister by an anglican priest who has worked in India for 30 years: "I gather that some people are very exercised about South India; I do not think they need be; South India beyond any question holds the Faith (there is no 'Bishop Barnes' there) and the sacraments. Its Bishops have apostolic succession. In a few years it will have a ministry completely episcopally ordained. To achieve the union, latitude had to be given at first; that is all it is."

The individual Christians in C.S.I. are interiorly also members of Christ by faith in the invisible sense of the Thomist ladder, which is the unity of all men with Christ their Head, an invisible unity of grace in individuals by predestination, faith and charity. We shall later discuss the theological imprecisions corporately implied in the *Basis of Union* on credal orthodoxy.

In the effort to relate this invisible membership of Christ to the visible Church, there long prevailed a consensus, with

[1] There is another passage in xiv, *De Veritate*, II ad 1, i. which Fr. Gilby felicitously renders (No. 383), "Divine care supplies everybody with the means necessary to salvation, so long as he on his part does not put up obstacles. If a person, who has been brought up in the backwoods or among beasts, follows his conscience and seeks good and avoids evil, then most assuredly is it to be held that God's internal inspiration will reveal to him the truths necessary for salvation or God will send him a preacher, as when Peter and Cornelius were brought together."

great traditional authority, for making a distinction between the soul and body of the Church; this meant that, alongside the objective visible organism of the Church, there was also a unity of grace realized in the souls of her members; and further, that people outside the visible unity were nevertheless within the soul of the Church.

The Encyclical, *Mystici Corporis*, 1943, has now defined that the Holy Spirit is the Soul of the Mystical Body, as the invisible principle to which we must attribute the union of all parts of the Body with one another and with their exalted Head.[1]

But while acknowledging the invisible membership of the Church's Body as described by the Thomist ladder, we must ask ourselves if catholicism has not the right to insist justly on visible and sacramental marks of belonging to the Church; and we answer that, by the very nature of her foundation by Christ, membership of the Church requires these visible marks. Hence the Encyclical, *Mystici Corporis*, sets forth a second, sacramental ladder, which starts with the exterior profession of faith, as a sacrament of the interior faith, and has for its rungs all the sacraments which are visible acts in the life of the Visible Church. But this progression does not end with the members all sharing the same faith and sacraments; there is the sacrament of Order, and particularly the episcopate, with the Sovereign Pontificate at the summit. The episcopal and pontifical authority has the function (among others) of assuring the administration of the sacraments, and of the proclamation of the true faith, in its completeness and its ever present application. The fundamental character of the Church thus conceived is unity, 'one baptism', 'one faith', 'one bread', 'one body', in the unity of the sacraments, and of the episcopate, centring round the Holy See." [2]

The Thomist ladder is invisible, interior and a spiritual *union of grace*; the sacramental ladder is visible and exterior, yet at the same time it is the expression of the supernatural

[1] We have always had some uneasiness in accepting the notion that those not in visible unity with the visible Church were the "soul of the Church"; our instinct seemed a right one from the teaching of St. Thomas in his *Exposition of the Apostles' Creed* (Gilby, *op. cit.* 572). "As in one single human being there is one soul and one body, so the Catholic Church has one body but many members; the soul animating this Body is the Holy Ghost."

[2] This visible structure of the Church is indeed part of credal orthodoxy, explicit in "one, holy, catholic and apostolic Church. . . . One Baptism for the remission of sins". We of course accept it unreservedly; it is in no way an innovation of Pius XII for it is scriptural, patristic and has also the authority of the Great Councils. *Vide*, Jalland. *The Church and Papacy*, for these patristic authorities.

life of the Church; it is a visible unity by *union through the means of grace.*

If memory is not mistaken,[1] Mgr. Michel d'Herbigny, S.J., correlated these two ladders thus; taking the Holy See as the centre, he drew a circle, *A*, containing all in communion with the whole Catholic Church in space and time by unity of Government: within the next concentric circle, he enclosed all those nearest to the Catholic Church by Unity of Worship, including the orthodox Churches and others with the episcopate; (in this circle we might place the Anglican Churches, but he would place them in the next circle); the next circle contains all who are united by Baptism, including those Christian communities which have not an episcopal but other types of ministry: then in the circle *D*, by Unity of faith there would be all those who are united to Christ as his members by faith explicitly expressed: the Mystical Body of Christ is contained within these four circles of the sacramental ladder; there is the next circle enclosing those who believe in God but are monotheists, such as the Jews, Moslems, Hindus, Buddhists and finally the circle of polytheists, pantheists, agnostics and atheists, whose only link is their potentiality to the Universal Redemption; these two circles would come within the Thomist ladder.

The difficulty in reconciling these two points of view, i.e. the Thomist and the sacramental aspects is felt even in the Encyclical, *Mystici Corporis*. Section 21 states that "only those are to be accounted really (*reapse*) members of the Church who have been regenerated in the waters of Baptism and profess the true faith, and have not cut themselves off from the structure of the Body by their own unhappy act or been severed therefrom, for very grave crime, by the legitimate authority." Later, enlarging its horizon further, the Encyclical employs a formula of less precision when, in section 102, it appeals to non-Catholics: "These who do not belong to the visible structure of the Catholic Church, We committed at the beginning of our Pontificate to God's care and keeping . . . for though they may be related to the mystical Body of the Redeemer (*ad Mysticum Redemptoris Corpus ordinantur*), by some unconscious yearning and desire, yet they are deprived of those many great and heavenly gifts and aids which can be enjoyed only in the Catholic Church."

Thus the Encyclical has reserved the term *members* for those in actual and visible communion with the Church while

[1] We should be grateful if some reader were able to supply the exact reference.

designating others as *ordinate* or related to the Body of Christ.[1]

A recent action of the Holy Office gives a practical illustration of this relation of non-catholics to the Mystical Body. In February 1953, a Jesuit, L. Feeney, was declared excommunicate for persistent teaching that "all those who were not explicitly members of the Visible Church, are damned". The Reply from the Holy Office in August 1949 to the Archbishop of Boston in whose jurisdiction this incident occurred, was made public in September 1952, and printed in *Documentation Catholique*, p. 1395, on November 2nd in that year. The text reads as follows: "To obtain his eternal salvation it is not always required that a man should be *in fact* incorporated in the Church by title of membership, but he must be united at least by *yearning and desire*. Moreover, it is not always necessary that this desire should be explicit, as in the case of catechumens. Whenever anyone is in invincible ignorance, God accepts *an implicit desire*, so called because it is included in the good disposition of the soul, by which anyone desires to conform his will to the Will of God." (The italics are in the text). The Reply of the Holy Office adds with some precision: "It is in no way necessary that this desire for God (and for the Church) be psychologically conscious." Thus it echoes the words *some unconscious yearning and desire* used by the Pope in the Encyclical. One might say that *extra Ecclesiam, nulla salus* is the same as "outside Jesus Christ, no salvation". There is no exclusiveness of Judaism here.

Grace, that is to say, the grace-*res*, is on the level of the most profound ontological realities, which are at the root of all our intellectual conduct, but of which the reality (*res*) itself escapes our direct grasp: our conscious acts which are the exterior manifestation of grace fall entirely in the plane of *sacramentum*, the outward signs. This may help to explain

[1] Theologians differ in their comments on this relation of being ordinate to the Church For instance, A. Chavasse in *Nouvelle Revue Théologique* LXX (1948), p. 690-702, has developed the distinction between *membership* and *ordinate relationship*, keeping strictly to the differentiation made in the Encyclical; Mgr. Journet would rather consider them as "of the Church only by desire", but that their belonging to the Church by desire is realized more perfectly than in the case of infidels; P. Liégé, *Revue des sciences, etc,*. xxxii, 1948, p. 335, uses the phrase "invisibly belonging to the one, spiritual and visible Church". P. Congar identifies the Church and the Body of Christ wthiout any reservation, but notes that "belonging to the Church" (appartenance) may be identified in several ways and in different degrees, so that many dissidents will in some way be of the Church, the Body of Christ. Dom Lialine prefers the expression "visibly and potentially members". But pure potentiality is invisible and is equally applicable to pagans (cf. the Thomist ladder, *Summa*, III. viii. 3). In comment on Dom Lialine's phrase, Dom Gribomont remarks: *"if this formula means visibility in imperfect actuality, with a large measure of potentiality, it seems quite excellent."* (*op. cit.* p. 355).

the words of the Encyclical: *by some unconscious yearning and desire*, or the sentence in the *Responsio* of the Holy Office: *this desire need not be psychologically conscious.*

In *Summa Theologica* St. Thomas Aquinas combines this principle of desire with the Eucharist as being itself a link with the unity of the Mystical Body: "In a sacrament we may consider the sacrament itself, that is, the sign (*sacramentum tantum*) and the reality there (*res tantum*). *The reality in the Eucharist is the unity of Christ's mystical body, outside of which there is no salvation.* There is no access to heaven save through the Church, as there was no escape from the flood save in Noah's Ark. *Yet the reality of a sacrament may be possessed before the sacrament itself is received, by virtue of desire.* So may a man reach salvation, as in the case of Baptism."[1] This possibility of receiving the reality only (*res tantum*) is also affirmed by St. Thomas in the case of Baptism, Confirmation or Penance; and all are aware of the possibility of making an act of spiritual communion by desire, when sacramental communion cannot be had.

It would be hard to find an expression of the desire for the unity of the mystical body, more explicitly and corporately set forth, than in the terse formulary from *The Basis of Union* by which C.S.I. declares:

> *The uniting Churches are agreed that, in every effort to bring together divided members of Christ's Body into one organization, the final aim must be the union in the Universal Church of all who acknowledge the name of Christ, and that the test of all local schemes of union is that they should express locally the principle of the great catholic unity of the Body of Christ.*

The statement of St. Thomas Aquinas affirming that the spiritual reality of the Eucharist is the unity of the Mystical Body, causes us to think that a better formula to reconcile the two aspects of the Church, as a communion in grace and as a visible and historic society, may be found by linking the Church closely to the sacramental order. There is a very ancient tradition which speaks of the Church as an extension of the Incarnation and as itself a major sacrament, wherein the visible order is a cause and expression of the spiritual reality.[2]

[1] *Summa*, III, 73. 3 (Gilby 623) and III. 73, 1 ad 3; the reception of the reality of a sacrament by desire is here referred to Baptism: *vide* also *Summa*, III, 66, xi. and ad 2 (Gilby 607); *Summa* Ia—IIae, 89, vi (Gilby 385); to Confirmation, *Summa* III, 72, vi ad 1: to Penance, IV *Contra Gentes*, 72 (Gilby 629), *Summa* III, 84, i, ad 1; and *Suppl.* Qu. X, i, ad 1.

[2] *Vide*, O. Semmelroth, S.J., *Die Kirche als Ursakrament* (The Church as Major-Sacrament), *Cf.* Dom. J. Gribomont, O.S.B. *An Essay on the Theology of Schism, Du sacrement de l'Eglise et de ses réalisations imparfaites* (*Irénikon*, XXII, 4, 1949). *Cf.* Emile Mersch, S.J., *Le Corps Mysitque du Christ*, The Historical development of the Doctrine.

Now in the matter of being *related to the Church*, it is clear that, in the eyes of catholic theology, dissident Christians are in quite a different situation from pagans. In the latter case, the desire for the Church must be wholly implicit; in the case of the Christian the desire already shows itself on the plane of sacrament, whether by visible professions of faith, the cause and expression of their internal faith in Christ, or by several sacraments: Baptism, Eucharist, and Order. The practice of the Church goes so far as to recognize a real jurisdiction in the separated Oriental hierarchies, since they have all the rungs of the visible sacramental ladder.[1] In the New Testament, the titles of the Epistles are addressed to local Churches, sharing in the unity of the one Church, though as St. Paul writes: "there are divisions among you, and I partly believe it". Catholic theology thus recognizes the existence of separated local churches which, though dissident, share in a more or less deficient manner in the unity of the One Church. Obviously in the catholic perspective, all the sacraments in such separated churches are illicit and do not communicate grace *in so far as they are administered schismatically*, i.e. in opposition to catholicity. But, material and formal schism are distinguished; in the measure whereby a schism is purely a heritage of the past, an effect of misconceptions—by that measure the sacraments recover their proper law, and cause and express the desire for unity which thereupon becomes broadly explicit.

Next, by their very nature, sacraments are not administered by angels to isolated individuals: they are essentially the acts of local churches; their particular baptism or eucharist, their own Orders and jurisdiction, their confession of faith are all received in a visible community and incorporate the individual members into that community, be it parish, diocese or local Church to which these lesser moral bodies or corporate societies belong in relation to the Universal Church. These smaller groups are, as it were, the cells in the whole Body of Christ. Hence, *this community* as such expresses for the members their desire for unity; the group becomes or remains or may be

of the Mystical Body in Scripture and Tradition (Eng. Trs., *The Whole Christ*); also *La Théologie du corps mystique* (Eng. Trs., pp. 549, 560, 564: "The Church a Sacrament"). Cf. *The Sacraments*, Vol. I, p. 29, Pohle-Preuss Series of Dogmatic Textbooks: "Christ in whom godhead and manhood are so intimately united, is as it were a living Sacrament —the personal and visible embodiment of uncreated grace. Similarly His Church, as the mystical image of the Hypostatic Union, is the visible medium of supernatural life, and therefore pre-eminently a sacramental institution."

[1] *Vide* Congar, article *Schisme, Dict. Théol. Cath.*: XIV, Paris 1939, Col. 1308—1310.

potentially a *member* of the Universal Church; if separated it may be thought of as a deficient or imperfect member in so far as its desire for unity is curbed by the wilful act of schism, and because its particular sacraments are more or less disused or its faith is altered in varying degrees.

It is of importance to take cognizance of this consequence of the "local" aspect of sacramental administration, as we have to apply these principles to the case of C.S.I. and also to consider the relation of C.S.I. to the dictate in the Encyclical, "*ad Mysticum Redemptoris Corpus ordinantur*". Moreover, as the existence of the two ladders, Thomist and sacramental, is admitted by all theologians, it is requisite to explain their mutual relationship with precision; for exactness on this point is not without importance in precise reference to any judgment upon the status of C.S.I. At this stage, some reflection is necessary on the distinction between schism and dissidence, before we proceed to examine more fully the imperfect participation of separated communities in the major-sacrament of the Church. We can best find this important distinction as discussed in Mgr. Journet's monumental book, *The Church of the Word Incarnate*.[1]

In the section *Her internal structure and catholic unity*, Mgr. Journet does not make use of the idea of the Church as Sacrament; but he is insisting on a distinction between schism and dissidence; the former word includes the notion of hostility against charity and unity: the latter term simply states the actual fact of division. After a study of individual dissidence, he proceeds further: "Let us now bring into the discussion a new notion, the notion of 'church'. From the point of view which we adopt, what should be our concept of *heretical or schismatic churches*? Such churches always begin by separating themselves from the Church of Christ. They always convey with their departure, a more or less considerable part of the treasures of the Church. . . . The sacramental characters . . . are not touched (that is to say they remain intact in spite of the dissidence.)"

"In the life of these Churches, the concept of a heretical or schismatic Church seems to shatter under the internal pressure of the Christian elements still retained, however altered they may be; and so it gives birth to a fresh and original concept: a Church issuing from heresy or schism which transmits to subsequent generations—not the *sin* of schism and heresy—but the *heritage* and *patrimony*, bequeathed by

[1] *Vide*: Bibliographic list.

them." (Italics as in the text). Such a heritage is ambivalent; "in some measure the good and positive force therein is stronger than any evil or negative force in it. There is a conflict of two tendencies, neither capable of eliminating the other".[1]

The origin of the "positive pressure" is twofold: invisibly, faith in Christ; on the visible plane, the expression of this faith in the Sacrament of Baptism which, in its full integrity, is not subject to any defectiveness such as may exist in the case of other sacraments. Canon Law had also promulgated what theology affirms: that actual membership of the Church is conferred by baptism. *Codex Juris Canonici* (Canon 87), states that: "By Baptism a person becomes a subject of the Church of Christ, with all the rights and duties of a Christian, unless, as far as rights are concerned, there is some obstacle impeding the bond of communion with the Church or a censure inflicted by the Church".

In C.S.I. all the component churches baptize with water and the Trinitarian formula. Therefore, *all those baptized in the uniting Churches of South India are visibly members of Christ by their Baptism*: in the words of the Encyclical, they have not cut themselves off from the structure of the Body by their own unhappy act: yet, as the Codex says, so far as rights are concerned, there is an obstacle impeding the bond of communion with the Church.

Now if a man receives Baptism without full sincerity, there is an obstacle to the full effect of the sacramental grace of remission of sins, but the baptized has also received the baptismal character by which he may be impelled to sincerity and the grace be revived.[2] In the case of dissidents, the obstacle impeding the bond of communion with the Church is their *heritage of dissidence* in so far as it puts them in opposition to God's ordinance: "he that heareth you, heareth me"; to remedy this defect, sacramental character acts as an instrumental power within the soul.

Let us examine more fully this notion of *character*, because it is also of great importance in the concept of the Church as a sacrament, and bears upon the question whether the dissident churches (as well as their individual members) can in some

[1] Mgr. Journet is one of the most eminent and far-seeing of Latin ecclesiologists, and the notion of dissident churches, outlined by him, is of particular interest in its application to the case of C.S.I., where the grave deficiencies of the mixed ministry do not hinder or absolutely eliminate the positive aspects.

[2] *Summa*, III, 69, 10.

imperfect sense be related to the mystical body.[1] St. Thomas relates sacramental character to the participation of *Christ's priesthood* by the faithful: a notion, as we recall, vigorously affirmed by C.S.I. formularies.

The *Catechisms* first define a sacrament as the outward sign of an inward grace (such as the spiritual rebirth and remission of sins). Here is a clear distinction between the sign, *sacramentum tantum*, and the grace or spiritual reality *res tantum*. But this distinction does not adequately express the whole content of the operation of the sacraments. Very early, theology found it essential to recognize a third term for the spiritual and objective reality which follows the administration of the rite, even if the soul is not ready for the grace, the *res tantum*. This intermediate sacramental effect, directed to the revival of grace as soon as the soul accepts it, was called by the Scholastics *sacramentum et res*, *sacrament-and-reality*, under which, in three sacraments, the term *Character* is included.[2]

In the Epistle to the Hebrews i. 3, the Divine Son is spoken of as "the express image (Gr. χαρακτήρ) of the Father's being". From this *character* of Christ's priesthood theology supplied the need of a term to secure that a primary sacramental effect was not omitted in definition, a term to express the Christian consciousness of the promise of Christ that He and the Father would come and dwell in us, and that He would send the Holy Spirit to us; in Pauline language, "Ye have put on Christ". Here then is how St. Thomas expounds the term devised by theology: "A character is a kind of seal, which marks a thing as being set apart for some particular purpose; thus a coin is marked for use in the exchange of goods and soldiers wear a badge to show they are deputed to some special military office. The faithful are deputed to a twofold end. First and principally to the enjoyment of glory; for this purpose are they sealed with grace. . . . But secondly, each of the faithful is commissioned to receive, or to bestow on others, activities appropriate to God's worship. This, properly speaking is where sacramental character plays its role. All Christian ritual derives from Christ's priesthood. Consequently the sacramental character manifests Christ's character, and configures the faithful to his priesthood".[3]

Thus, by the term character St. Thomas has linked to

[1] Dom Lialine describes their relationship as "*the potential mystical Body.*"

[2] We will here employ the word 'character' in a rather wider sense to express in English the technical formula: *sacramentum et res*.

[3] *Summa*, III, 63. 3. Gilby, 601.

Baptism the Christian awareness of *a divine gift*, proclaimed by St. Peter: "you must be a holy priesthood, to offer up that spiritual sacrifice which God accepts through Jesus Christ . . . you are a chosen race, a royal priesthood, a consecrated nation". This sacramental participation in the priesthood of Christ is conferred in three sacraments: in Baptism, a member of Christ, a child of God, an heir of heaven; in Confirmation, a soldier of Christ; in Orders, a priest for ever; these three sacraments may not be repeated because the character is indelible or ineffaceable; hence its recuperative instrumental power, when there is any defect in the recipient. "Grace", says St. Thomas, "is not necessarily a permanent possession; it is a heightened quality of soul, but it responds to the condition of the subject, and the soul is variable because of its freewill. Sacramental character, however, is an instrumental power, and takes its steadiness from its principal cause. It is indelible, from the indefectibility of Christ's priesthood, not of the soul itself."[1]

The notes of "given-ness" and "indelibleness" have their place in the concept of the Church as Sacrament, itself en-

[1] *Summa*, III, 63, 5 ad 1; Gilby 602 and the other articles, 1—6 in qu. lxiii. In the case of the Eucharist there is the need of this third term, *sacramentum et res*, to explain its full content; we believe that in it there is more than the outward signs and the inward reception of spiritual food. Catholic faith affirms the "objective presence" of Christ before He gives His presence to the individual "subjectively". Definition needs to include the sacramental effect described by St. Cyril of Alexandria: "I hear that there are those who assert that the mystical benediction (eulogy) profits nothing for sanctification, if a portion remains over to the next day: but those who say this, speak foolishly: for neither is Christ altered, nor His Sacred Body changed, but the virtue of the benediction as well as the life-giving grace remain permanently therein", until the sacrament be consumed. (Epist. ad Calosyr. Migne. P. G. lxxvi. 1075). St. Thomas explains this "character" (*sacramentum et res*) of the Eucharist, by saying that its note of permanence or indelibility is very different from that of the baptismal character. First he says that the Eucharist contains within itself Christ, in Whom there is not the character, but the very plenitude of the Priesthood (III. 63. a. 6), and later he has this illuminating comment: "The Sacrament of the Eucharist is completed in the very consecration of the matter, whereas the other sacraments are completed in the application of the matter to the individual. From this there follows another difference; for, in the Eucharist, what is both reality and sacrament is in the matter itself; but what is reality only, namely the grace bestowed, is in the recipient: whereas in Baptism both are in the recipient, namely the character, which is both reality and sacrament, and the grace of pardon of sins, which is reality only. The same applies to the other sacraments." (III. 73, i. ad 3). We might also note that the quasi-character of marriage is its indissolubility akin to the ineffaceable and mystic union between Christ and his Spouse; the marriage character is indelible "till death us do part". Anglican readers are aware of these distinctions in their Catechism; e.g. the Baptismal character is mentioned in the answer: "in my Baptism wherein I was made a member of Christ, a child of God and an inheritor of the Kingdom of Heaven: the middle term requisite in the case of the eucharist is given thus in the Latin text: "*ad perpetuam memoriam sacrificii mortis Christi, et beneficiorum quae inde percipimus*", and

Q. Quaenam est pars interna, seu res significata ?
R. Corpus et Sanguis Christi, quae vere et reipsa sumuntur . . .

dowed with the three terms of definition: sacrament, character and spiritual reality. In this line of sacramental thought the Sacrament-Church participates in the character of Christ's priesthood. The local congregation is the Body whose Head is Christ. At the very first, this was true of the apostolic community and of the first Ecclesia under their leadership at Jerusalem. Every time the seed of the Gospel falls and germinates anywhere, in Corinth, in England, or in South India, it finds potential members of the Body, with perhaps an implicit faith and charity: to these two inherent first links with Christ's body, the seed of the Gospel gives authentic expression, as it did to the Ethiopian who took Philip into the chariot; it reinforces that implicit faith and charity, and communicates them more fully to those new-born in Baptism. Thus the rungs of the sacramental ladder are fashioned in them; first, the exterior profession of the orthodox faith, itself intrinsically bound with baptism; then the well-known sacraments: baptism which incorporates into the Body those in whom the seed of the gospel has germinated, and eucharist which makes them "one bread, one body" in the unity of the mystical body within itself and with its exalted Head. Each one of these new-formed local congregations (at the very least implicitly) is united to Christ in the apostolate, as His own words attest: "he that heareth you, heareth me: and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me". (Lu. x. 16).

St. Paul, therefore, urges the local church at Ephesus (Eph. iv. 4-8, 11-13) "to keep that unity the Spirit gives us, in the bond of peace . . . for you are one body . . . with the same Lord, the same faith, the same baptism; all of us with the same God, the same father. But each of us has received his own special grace, dealt out to him by Christ's gift . . . some he has appointed to be apostles, others to be prophets, others to be evangelists, or pastors or teachers". (These imply the characteristic marks of his Church, unity and apostolicity). "Their function is to order the lives of the faithful, minister to their need, build up the frame of Christ's body . . . in truth and in the spirit of charity; and so grow up, in everything, into a due proportion with Christ who is our head; . . . on him the whole body depends; it is organized and unified by each contact with the source which supplies it; and thus, each link receiving the active power it needs, it achieves its natural growth, building itself up through charity".

Thereby, the local community shares in the unity of the

whole Catholic Church; by these links it partakes of the supernatural dignity of visible and social communities, the apostolic community and the Church of the New Jerusalem.

The outward sign of this Sacrament-Church is itself of composite nature; for it is not a case of individuals, physical persons, in isolation, but it has what Canon Law (*C.J.C.* 100) calls a moral or legal personality of corporate and organic being: "The Catholic Church and the Apostolic See have the nature of a legal person by divine ordinance". In that legal and sacramental body, the spiritual reality is the Unity of the Mystical Body; its four characteristic marks are unity, sanctity, catholicity and apostolicity; its character is "given" by Christ and is "ineffaceable", because that blend of sacrament and reality is again Christ configuring the Body to His own priesthood; therefore, its unity, inerrancy and authority are His, and were complete in their plenitude of existence and perfection on the day of Pentecost. Numerical addition or subtraction do not affect its essential nature because it is One as He is one with the Father, and its sacramental character, to be visibly expressed, is in itself a transcendental; schisms do not alter its essential character; they only mar its numerical fulness, which is the sacramental sign of the visible community manifest on earth. Schisms may sometimes be considered only as "accident", as a defect of good, an imperfection marring the actual membership of those who are in some way separated from the Church. These differ from an individual secession by choice or by excommunication, for they are made by a group, a diocese, a province, a patriarchate. We have to examine whether the separation of a dissident community has destroyed the sacramental character which it possessed while it was in union with the visible Church.

And here also, there is perhaps a double level of consecration: (i) the divine life communicated to individual souls on the plane of spiritual reality (*res tantum*); but, (ii) even when there is a lack of charity, a refusal of unity, by which schism breaks the communication of grace, as far as the community is concerned, there may yet remain, however profaned, an objective consecration of the body by its sacraments and by the indelible character of the Sacrament-Church. Where the breach is in fact a dissidence rather than a real schism, if the rupture is not a wilful act of the community but a burden and regrettable division, then this character may confer grace and life, as in the particular sacraments of baptism and eucharist. We may indeed wonder whether schism is ever realised in the full malice of its destructive power.

So far we have dealt with the remedial power of sacramental character; we must not omit to take account also of the pull of the spiritual reality, whether sacramentally received or granted by God in response to our implicit desire; we are aware of this effect, for instance, when contrition gains divine forgiveness of sin, if we are hindered in making approach to the sacrament of Penance for absolution. The reality (*res tantum*) of a sacrament possessed only by desire is also clamant for the fulness of sacramental reception; e.g. the first movements of the soul, in response to the gift of faith, imperatively demand the sacramental or external sign of *Credo*; this is akin to the action of a concept born in the intellect and urging the mind to give it verbal expression (*verbum expressum*). Under the interior pressure of *belonging to* the Church by some unconscious desire, (as well as by the character and grace of baptism in the individuals or by eucharistic grace, and by the character of the Church still remaining in it), a separate Christian community may be impelled towards catholicity and communion in the Body; thus the "obstacle impeding that bond of communion" may be in process of being counteracted.

As far as individuals are concerned, their good faith may excuse them from the sin of schism. Where Churches are concerned, Fr. Congar was unable to find a similar excuse, because, in his opinion, a sociological Body is not a person.[1] But it may be that analogously, the legal or, better, the evangelical and sacramental status of dissident churches would come within the definition "legal person" in relation to the Catholic Church.

"When a community breaks with Catholic unity but retains some external forms, an obstacle of communal sin prevents the community from being, as it should be, a member of the Body of Christ, on the level of spiritual reality; but it could hardly be denied that it has preserved a supernatural character, and the effect of the sacraments—baptism, eucharist, orders—which are the structure of this Christian community. Surely it retains an invisible consecration, which sets it apart

1 *Op. cit.*, Fr. text, p. 301; Eng. text, p. 242. There is, we know, a jurisprudential debate, of long standing among jurists in Civil Law, about the legal personality of corporate bodies; but the practice of the High Courts certainly recognizes their legal status. *Codex Juris Canonici* (Canons 99 and 100) also declares that in the Catholic Church, besides physical persons, there are so-called moral or legal persons, that is to say bodies of men instituted by the public authority of the Church: and that the Catholic Church and the Apostolic See have the nature of a legal person by Divine ordinance. Certainly dissident Churches have a recognizable status also as legal persons: for instance, the *cause célèbre* of the Wee-Frees of Scotland in the High Court of Justice in England. *Vide*, Neville Figgis: *Churches in the Modern State.*

from profane societies, demands its return to unity, and produces the effects of grace in each member of good faith in whom the implicit desire for unity suppresses the impediment. Could it possibly be said that a society, composed formally of baptized members, perhaps directed by the power of Orders, and moreover possessing some form of jurisdiction, has nothing sacred or Christian in it? Could it be said that it has no particular responsibility in the face of a divine vocation, or has no share in the graces which its members receive, but that it only maintains the sin in which they persist? Any tentative explanation of this fact is open to discussion, but the ecclesiastic character of such Christian communities deserves to be weighed in the scales of theology."[1]

One of our tasks in the critique of C.S.I. will be to examine its status as a sociological person and as a union of churches which each had traces of the character of Church, *Vestigia Ecclesiae*, in addition to the baptismal character in its individual members. The character of baptism and of the Church as Sacrament is, of course, the same, namely: the character of Christ's priesthood imprinted on the individual soul or on the Christian ecclesia or assembly.

In the case of anyone in grave sin or excommunicate, the role of the baptismal character lies in its power to move him to repent and to seek absolution and restoration to communion in the Body of the Church. A similar role is at work in the separated Christian group; the vestiges of 'Church' which remain in it, draw it back to correct the heresy and to seek restoration to the unity of Christ's Body. The most supernatural vestige or trace retained by a dissident group (be it a handful of people, a diocese or a whole church) is clearly the sacramental character of Christ's priesthood. "Because the priesthood is eternal", says St. Thomas, "every sanctification wrought by His Priesthood, is perpetual, enduring as long as the thing sanctified endures. This is clear even in inanimate things; for the consecration of a church or an altar lasts for ever unless they be destroyed". But if the stones of a derelict building retain their hallowed consecration, how much more the character of Church remains in the Christian group, "the living stones, built up a spiritual house, a holy priesthood"; once a transept in the great temple of God on earth, His Visible Church, but now torn from that unity by schism or heresy, yet redeemable because the vestige of Christ's sanctify-

[1] Gribomont, *op. cit.*, p. 362-3.

ing character is impelling the quest for return to the unity of the spiritual house from which it was hewn.[1]

When we think of the Church as Sacrament, the outward sign or matter at its inception was the moral person consisting of the apostolic college, our Lady, the holy women and the disciples; "the number of names together were about one hundred and twenty" whom St. Peter addressed before Pentecost when the lots were cast and Matthias was numbered with the eleven apostles. The little company of the Mystical Body was soon augmented by three thousand baptized on the day of Pentecost; over the centuries, this Body, organized and unified, has been achieving its natural growth, building itself up through charity. This increase of the body is not only made by the numerical addition of individuals in Baptism: it is a sociological increase of organized cells, parishes and dioceses, provincial and national churches centred round local patriarchates: it is thus compact of numerous lesser "legal persons" building up the whole person of the Catholic Church and each possessing the character of the Church.

In relation to this catholicity, the local dissident churches, in spite of their heritage of heresy or schism, have preserved the faith in some essentials—not in the sense of the interior act of faith in individuals, but of the profession of credal formulas with which they teach their members and communicate to them personal faith in Christ. Secondly, they have kept the sacraments, whether in pure or diminished integrity. Hence, through their faith and sacraments, these local churches are quite different from natural and secular societies: for they maintain something analogous to the character of the Church. On this hypothesis, in the dissident churches there is certainly something which remains and makes them capable of being eventually "reunited", not recreated or refounded. The difficulty lies in determining by theological analysis what

[1] These reflections were already written for the most part when the writer became aware of the book *Histoire Doctrinale du Mouvement Oecumenique* (Louvain, 1955) by G. Thils. This professor of Louvain devotes several pages, more fully documented than is possible here, on the study of *Vestigia Ecclesiae*, and on the manner in which orthodox and latin theology recognizes these vestiges in dissident communities; he gathers up statements from the past, and quotes from Italian or Spanish as well as from German and French authors (pp. 183—197). These pages reveal a little-known aspect of Roman ecclesiology. From them, it can be seen how the theology of the Church may be found open to ecumenism, while, on the other hand, it cannot under-estimate the immense gravity of schism. Latin theology finds it impossible to accord the name "Churches" to communities in which it considers the apostolic succession is wanting, but it does appreciate at their true value the elements of "church" and, in particular, the sacraments. The synthesis of Canon Thils would have been clarified had he given more attention in his enquiry to the sacraments as such.

exactly that "something which remains" is, in its relation to the true religious dimension of the Body of Christ, in its supernatural essence far beyond an earthly and juridic society. The degree of "belonging to Christ" by the Thomist ladder is purely interior and, therefore, in itself, does not touch the "ecumenic problem" of the Household of God, the structure of the holy nation, the consecrated race. To give separated churches their true dimension, we have to consider them on the level of sacrament and of the formularies of faith they possess on the visible plane. It is a question of how far they retain the "character" of the Church.

In the formative centuries of the Creeds, the epoch of the Baptismal, Trinitarian and Christological controversies, it was the practice of the Church to deal with separated "legal persons"; the General Councils and the Apostolic See would excommunicate a priest, prelate or patriarch but not the whole local Church involved in error or schism by the powerful personalities of the heresiarchs. Councils might depose or exile the condemned, destroy their books, as the writings of Arius were burnt in Constantine's Church of St. Martin in Rome after Nicaea; but the diocese or patriarchate would be restored, not by receiving the recantations of each individual member, a duty naturally devolving on the jurisdiction of the local episcopate, but as a whole, in their entity as legal persons in which the hierarchy or patriarchate had the responsibility of restoring "the homogeneity of faith"; that is to say, the dissident group, however large, was treated as a unit which still retained the status of a Church.[1]

We may find the definition of their relationship to the spiritual reality of the Sacrament-Church in the words of Dom Lialine: that they create a "potential mystical Body", by virtue of the unconscious or explicit desire which they express as a legal person, for unity in the Body; or, as we prefer, in the formula of Dom Gribomont, they have "visible membership in imperfect actuality, with a large measure of potentiality" to full membership. This guarded formula seems to consort better with their undoubted membership in the Body of Christ by Baptism, administered to individuals as an official act of a dissident group; the reality of the

[1] This condensed account of the practice of the ancient Church is certainly very summary, and to give an accurate and full statement would require a volume; what has been said may be enough to indicate the attitude of the early Church in the main. *Cf.* L'Église et les Églises, Mélanges L. Beaudun, I, Part iii, pp. 138–261 (Publ. Chevetogne, 1954), for full study of this matter.

baptismal character, and the vestiges of the ecclesial character can create a more or less explicit desire for the perfection of their unity with the Body.

Accordingly, a catholic theologian would not, for example, deny that such a body as C.S.I. has a real existence of importance in the problem we are considering; it is *de facto* a local but imperfect cell of the Church. Were this concept of incompleteness excluded from the consideration of the status of dissident churches, there are only two alternatives; either ecclesiology would have to abandon the doctrine of the One Visible Church and say that each sect is equally the Church as is the Apostolic Body; or to declare that the "schismatic communities" are wholly annihilated from her; that their sacraments are only given by chance in them to individuals absolutely isolated in the Christian point of view; and in that respect, the bishops of C.S.I. would be simply *episcopi vagantes* without any relation to their faithful; all that would be entirely unsatisfying as an answer to the dilemma which confronts divided Christendom.

It is our hope that this study of the Church as expounded by the supreme Roman authority and by her theologians may have widened our perspective. In the C.S.I. controversy we feel the need of an endeavour to see the whole problem more largely than in the lesser details of dispute.

Clearly Rome makes, and can make, no deviation from her consciousness that she is "mother and mistress of all the Churches"; for that would belie her character as the Visible Sacrament of the Mystical Body. But there is now in latin ecclesiology a paternal appeal to separated churches, often far distant from her but manifesting the Christian life; it gives an answer to their search for unity. Following this paternal invitation in the Encyclical, many theologians have sought to express precisely the status of churches belonging to other Christian communities, without putting into question their own faith in Una Sancta. These theologians may each arrive at their conclusions by different terminology, but their common effort of interpreting the Encyclical has made them recognize that wherever faith, sacraments and Orders exist, there is a Christian and organized community which has more or less retained its function as a local church; they have also recognized that there is a difference between schism and dissidence, and that it is very rare to find a schism sufficiently conscious and voluntary to break wholly the sacred links which had united them to Catholicity. In this perspective, catholic

tradition is not entirely closed to the idea of schism within the Church.

Patently, such an ecclesiology must bring much nearer the possibility of the restoration of visible unity; it should naturally urge the dissident churches to explicit unambiguity in the best of their tradition, and offers to them a hope and an impulse which, so far from halting their quest for unity, is much more likely to impel them to overcome the forces of disunion and alleviate their pessimism about ever finding common ground with the Catholic Church; they will be able to recognize that their allegiance to Christ in their various denominations, has its part in the allegiance due to Him as Head of the Mystical Body, wherein not only their imperfect actuality but catholicity itself would be enriched by such an extension of the plenitude of union. Moreover, this wide scope of theology about the Church will free them from any fear of besmirching their own group which has been the providential means of grace. No church can deny or abolish its past. The passionate allegiance of its members to the community whereby they have found Christ, would not permit them to spurn or deny the graces accorded therein. Those same graces have evoked a growing desire and universal longing for the visible unity of all Christendom.

Now, Pius XII, "the common father of all Christians" as he likes to say, has issued in his Encyclical of 1943 an invitation to them to return to the unity of the One Fold, to be joined with him in the one organism of the Body of Jesus Christ and hasten together to the One Head in the fellowship of most glorious love. "We cease not to pray for them to the Spirit of love and truth, and with open arms we await them, not as strangers, but as those who are coming to their own father's house."

3

CRITIQUE OF C.S.I.

To mount the heights of ecclesiology has at times meant a stiff climb but, if thereby we have gained a serene perspective of the agelong and cosmic nature of the Church, we may now see our problem in its wholeness, and be better able to adjudge the part C.S.I. might have in the perfection of Christ's Mystical Body.

The Church of South India is composed of the Church Councils of the South India United Church, the South India

Province of the Methodist Church and four former Anglican dioceses of Madras, Dornakal, Tinnevelly, Travancore and Cochin; in this vast area of the triangle at the base of the sub-continent, the estimated population in 1939 was sixty-two millions, of which half a million were anglicans.

The potential members of C.S.I. include those who have received their first knowledge of God through the ancient religions of the East; faith in Christ has in part been brought to them by messengers of the Gospel who are themselves actual members of His Body by their Baptism. Our study of the nature of the Church has shown that each of the component Christian denominations in C.S.I. may itself be endowed with something of the sacramental character of the Universal Church, though lacking full actuality therein through a long standing heritage of dissidence. Now, by its formulas C.S.I. has given explicit expression to a desire for the recovery of full communion within the Universal Church.

In appearance the united Church has preserved the Orders and Credal formularies of the component Anglican dioceses. Does this appearance correspond to the real position? Two objections have been made: that the anglican heritage has been tainted by a spirit of compromise with protestant traditions; and that the secession of these dioceses from the Anglican Communion constituted a schism, vitiating the whole enterprise from the start. An analysis of the official texts of the C.S.I. will, therefore, be necessary from this twofold aspect of the spirit of compromise and schismatic temper.

CHURCH AND UNITY

Both *The Constitution* and *The Basis of Union* declare:

> "The uniting Churches agree that, in every effort to bring together divided members of Christ's body into one organization, the final aim must be the union in the Universal Church of all who acknowledge the name of Christ, and that the test of all local schemes of union is that they should express locally the principle of the great catholic unity of the Body of Christ. They trust, therefore, that the united Church, conserving all that is of spiritual value in its Indian heritage, will express under Indian conditions and in Indian forms the spirit, the thought and the life of the Church Universal."

Again, in the Section, *The Church and Its Membership*, they also affirm:

> "The uniting Churches acknowledge that the Church is the Body of Christ and its members are the members of His Body; and that those are members according to the will and purpose of God who have been

> baptized into the name of the Father and of the Son and of the Holy Spirit, and receiving the calling and grace of God with faith, continue steadfast therein, maintaining by the same faith, through the various means of grace which He has provided in His Church, their vital union with the Head of the Body, and through Him their fellowship one with another."

They also recognize:

> "The united Church, as a part of the Church Universal, must give full weight to the pronouncements of bodies representative of the whole Church, and, in particular, would desire to take part in the deliberations and decisions of an Ecumenical Council, if such should in the mercy of God be some day called together."

And in another place they state:

> "In the purpose of God every local group of the faithful organized for the Christian life and worship as a congregation or pastorate within the fellowship of the diocese, represents in that place the same one, holy, catholic and apostolic church."

The former anglicans in the Union have been accustomed in their recitation of the Apostles' and Nicene Creeds to the terms, 'the holy catholic Church' or 'the one, holy, catholic and apostolic Church'; their eucharistic liturgy contains the prayer for Christ's Church Militant, 'beseeching thy Divine Majesty to inspire continually the universal Church with the spirit of truth, unity and concord'. Or again: 'to feed us who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ: and dost assure us thereby . . . that we are very members incorporate in the mystical body of thy Son which is the blessed company of all faithful people.' But we may see the grace of the Holy Spirit leading the other component churches to accept this terminology.

Contrarily then to what many have said, C.S.I. does not think of itself as a new church built by human efforts, but as a reunion of Christians who have found, in their historic heritage, the Church given by God to the Apostles, have regrouped themselves round the anglican episcopate and, moreover, claim to be nothing else but members of the Universal Church. Let us now see if this is in any way reconcilable with traditional, catholic doctrine.

EPISCOPACY

The Sacrament of Orders is looked upon as conferring a particular grace. But it has been said that, while accepting episcopacy, C.S.I. only regards the episcopal and non-episcopal ministries as equivalent. This major problem must be discussed more seriously and thoroughly. We have to discover

what is traditional, positive and overriding criticism, and what is negative, deficient or heretical. In the measure where there is flat compromise, every anglican must conscientiously oppose it, as indeed ought all honest protestants; for compromise on a matter which must be considered grave and binding in conscience is a scandal—not least, because the episcopate presents itself as sent from on High with the authority of God in such a way that a man who has no faith in its claims would only sin by 'taking episcopacy into his system'. But here is precisely what C.S.I. says:

> "In the Church there has *at all times been a special ministry*, to which men have been called by God and set apart in the Church. Those who are ordained to the ministry of the Word and Sacraments, can exercise their offices only in and for the Church, *through the power of Christ, the One High Priest.* . . . The vocation of the ordained ministry is to bring sinners to repentance and to lead God's people in worship, prayer and praise, and through pastoral ministrations, the preaching of the Gospel and the administration of the Sacraments (all these being made effective through faith) to assist men to receive the saving and sanctifying benefits of Christ and to fit them for service. The uniting Churches believe that *in ordination God, in answer to the prayers of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the ministry, a commission for it and the grace appropriate to it.*"

The words put in italics in fact show that the C.S.I. acceptance of episcopacy is far removed from mere compromise. They purport to state that Orders have a content of vocation and of positive divine grace, and are not merely of bureaucratic value for organization or unity. Many fear that the united churches accepted the principles of episcopal ministry as a facade simply to conciliate anglican convictions and nonconformist scruples. Such a compromise would rightly be considered scandalous, and in all future schemes for reunion any hint of that should never be allowed to take place. A further relevant comment from the section on *The Ministry in the Church* should allay this uneasiness:

> "The uniting Churches believe that the Sacraments of Baptism and the Supper of the Lord are means of grace through which God works in us, and that, while the mercy of God to all mankind cannot be limited, there is in the teaching of Christ the plain command that men should follow His appointed way of salvation by a definite act of reception into the family of God and by continued acts of fellowship in that family, and that this teaching is made explicit in the two Sacraments which He has given us."

Moreover, in the section relating to *The Worship of the Church* there is the reassuring statement that:

> "while every pastor and congregation shall have freedom to determine the forms of public worship, there will be special regulations synodically

issued for the services of ordination and consecration and the essential or central parts of other services, especially those of Baptism, Holy Communion, and Marriage."

The two texts just quoted show well that C.S.I. accepts the essential principles of the sacramental order; by this we do not mean the Sacrament of Orders but God's design for ruling and governing His Church by visible means of grace. In this divine plan we have to emphasize that the Sacrament of Orders is properly to be considered in relation to the Eucharist. Now, the Preface for the Consecration of a Bishop in C.S.I. includes the phrase "to offer unto Thee sacrifices of praise and thanksgiving"; and in the Ordination of priests, while the use of the word 'presbyter' might carry the compromising suggestion that the Ordinal only intended to confer a 'presbyterian ministry', in itself the word has a respectable antiquity and is used in the *Pontificale Romanum* as the Form for ordaining priests: "Give, O Almighty Father, we beseech Thee, the dignity of *presbyterate* (*presbyterii*) to this Thy servant".

In this matter of the relationship of episcopate and eucharist, we remind ourselves that in P. Bouyer's opinion the C.S.I. concept of episcopacy is superior to the altogether ambiguous anglican formulas of the sixteenth century; he also thinks the eucharistic liturgy of C.S.I. much more satisfactory than any liturgy that emanated from the Reformation, both in its traditional character and theological soundness.[1] This liturgy has been keenly welcomed as the regular form of service throughout C.S.I. Their affirmations of traditional and catholic principles in *The Ministry of the Church* are not, therefore, nullified by the concessions made to the non-episcopal ministry.

As for the objection that C.S.I. recognises a non-sacramental means of grace by permitting the collateral ministry at least for the time being, it is *first* necessary to study the eucharistic doctrine of the united Church, and *then* we can examine the objections to which the tolerance of unordained ministers gives rise. We must acknowledge and thank God that other ministers can serve as instruments of grace, even if the fact that they voluntarily withhold themselves from accepting ordination by the bishop is regrettable; they may be in good faith and act thus because of prejudices not yet dispelled and from their experience of God's grace in their own ministry. C.S.I. holds the view that this situation can be tolerated in the hope that time and experience of the episcopal ministry,

[1] *Op. cit.*, p. 227-8; now available in Theology, LIX, 427, January 1956.

working alongside their own, will cause them to make further enquiry towards their acceptance of it.[1]

In the light of the above quotations, is it right to say that C.S.I. has accepted 'episcopacy without a theory'? If the phrase signifies 'episcopacy without any meaning' that is to say 'episcopacy merely for the sake of unity', such a formula even as a compromise, is taboo. On the other hand we must not overlook that the Church of Rome and particularly the Council of Trent itself has strongly underlined the distinction between faith and theology; in that respect the words 'episcopacy without a theory' would be satisfactory in the sense of 'imposing no particular theological interpretation of the sacramental reality'. Naturally the second alternative is not precisely the position in South India. But in fact we find a position half-way between compromise and synthesis.

Indeed there is a point which anglicans cannot allow to be called in question. The Bishops of the four anglican dioceses now in C.S.I. have effectively conferred valid orders upon the new bishops of the united Church. Whatever the irregularity of their action, would not refusal to recognize these Orders as valid be tantamount to a denial of all anglican Orders? Despite any lack of precision in the anglican Ordinal, it has always had a minimum intention of transmitting a traditional hierarchy different from a presbyterian ministry. Surely this intention suffices to confer no more and no less than it purposes to transmit?

It would be wrong to regard the anglican Bishops now working in C.S.I. as 'schismatic' or 'seceding'; it is evident that they had no intention of ordaining protestant presbyters 'against the known intent of the Church'. They proposed to perpetuate the apostolic succession which they represent, and they believed it was possible to do this while tolerating the co-existence of the collateral Free-Church ministries for a period of thirty years.

Were they right in making this concession? The guardians of apostolic tradition cannot transmit Orders in isolation from the wholeness of orthodox faith of which they are the witnesses and trustees. But the Convocations in England have clearly shown that in this case a grave problem was laid on the consciences of the bishops, and have required that hereafter

[1] We hope that the collateral ministers in C.S.I. who have not as yet received episcopal ordination, may reflect on the affirmations of their Constitutions and ask if they do not themselves feel a call from God to seek this freely. The anglican dioceses on entering C.S.I. have not enforced this but eagerly desire it.

the same procedure can not be repeated. Be that as it may, here a distinction has to be made carefully between validity and licitness. Even if the transmission of the episcopate to C.S.I. was irregular or perhaps illicit, that is not enough to cast a positive doubt upon the intention and validity of the rite. One cannot read into their tolerance of a mixed ministry a pure avowal of a non-sacerdotal intention, particularly in the case of men who had insisted and secured that henceforward C.S.I. would enjoy, by right, the status of an episcopal Church.

Professor Nikolaus Pevsner, in the Reith Lectures for 1955, on the subject of the *Englishness of English Art* remarked that one of its traits was compromise, not in an invidious sense but as a successful attempt to gain an artistic effect by the combination of two principles. There is always the same ambiguity and ambivalence when there are two contrary factors in conflict with each other; some of the critics of C.S.I. have only taken into consideration one of the factors in this case, and have omitted to take account that in the sixteenth century, the protestations in the Church of England against the Mass and priesthood were perhaps as negative as is the alleged tolerance of a double ministry in regard to C.S.I.; but in the latter, there is a positive factor which makes it excusable, because of the fact that it was the only means in sight for securing the admission of episcopacy to Christians who had been deprived of it. These bishops cannot properly be called seceders from the Anglican Church, for they had been encouraged to take this step and, on all the evidence, they took it with the purpose of unity and charity, not with the intention of separation but with the well-founded hope that their withdrawal would be only slight and entirely short-lived. Must we conclude that our fellow anglican critics of this new ministry mean that C.S.I. has received only the notion of a form of episcopacy, but (shall we say in courteous deference to the Declaration of Leo XIII) not its actual realization ?

It would be somewhat formalist and savour almost of 'magic' to restrict ourselves to study of the Orders question in isolation without considering the problem in the general framework of the apostolic tradition of the Faith. Indeed to confer apostolic succession outside the Catholic Faith seems to us inadmissible. In that respect we feel bound in some measure to regret the formation of C.S.I. But it would be necessary to resist much more energetically the transmission of episcopacy to Free Churches which still remain protestant; for in the case of

C.S.I., we suggest that in spite of the grave anomalies, such as the continuance of an unordained ministry, something of the Catholic Faith had already been communicated to the whole body in the long antecedent discussions with members of the former adjacent dioceses and will, as we hope, be still further communicated by the intermediation of Anglicanism in more or less total communion with them. From the time when Bishop Whitehead came to Madras in 1899 a reunion movement had been working, at first between missionaries and laity of the *low church* C.M.S. and the *high church* S.P.G. and an approach was made in 1919 to the United South India Church; further, until 1947, the question of episcopacy was keenly discussed by all the denominations which finally united. It is quite otherwise in the conditions prevailing in most of the Free-Churches in England, America and elsewhere; the episcopal element has not been so positively under consideration and, consequently as yet, its acceptance would be much further removed from any interpretation fostered by the experience and liturgical life of the community.

CHARISMATIC MINISTRY

Justice demands serious examination of the nature of non-episcopal ministries. Are these simply laymen performing the same functions as priests in the ministry of the Word and Sacraments? In most of the denominations there exists a difference between 'lay preachers' and 'ordained ministers'; and we may notice in passing that the Church of England is making more and more use of Lay Readers, commissioned by the bishops to preach and conduct non-sacramental services.

What then has catholicity to say about a ministry not episcopally ordained? We need search no further than St. Paul's own line of thought in the fourth chapter of his Epistle to Ephesians, in the twelfth chapter of I Corinthians and in the Epistle to the Romans, chapter twelve; in these he mentions a combination of ministries in unity and diversity.

The building up of the Body is effected by the sharing together of gifts in Koinonia or communion. It is as though Christ used persons as sacraments endowing them with hierarchy or consecrated power to bring the Body to the unity of faith and charity. Therefore, He gave first apostles, then prophets, and thirdly evangelists, pastors and teachers. The supreme charism is charity, through which all the others proceed from one and the same Spirit of Christ. Some of the gifts are essential and constitutional; others are transient

but ever-recurring even here and now; they are not extraordinary or miraculous phenomena but all have their place in the sacramental order. To one is given discernment of spirits, the use of tongues, or the gift of healing; there are vocational charisms so that one is called to marriage and another to virginity; the charism is manifest in Christian sociological Action, or in the foundation of Religious Congregations for the spread of some new devotion or for corporal and spiritual works of mercy; or such a charism as led Abbé Couturier to further the cause of Christian Unity. All are manifestations of the Spirit for the edification or building up of the whole Body.

The apostolic hierarchy has a precise pre-eminence and authoritative power; there were 'overseers', 'presbyters' and deacons as the almoners of the Church; there were evangelists, pastors and teachers to enshrine the Gospel in writing or in the oral catechumenate, while the apostolic founders of the local churches were absent. These all exercised their ministry by the universal priesthood of Christ. Thus, besides the charismatic apostolate, episcopate or priesthood, there was a parallel charism upon the pastors and teachers, all being commissioned by the local church or Christian group. Hence, it may be said of dissident bodies that "the universal priesthood of the faithful is necessary for them and sufficient, in so far as it is correlative to the sacerdotal priesthood and this relation may be wholly unconscious".[1]

Let us illustrate this by a further quotation: "Our protestant brethren have not the reality of the eucharistic sacrament to the degree in which the catholic is aware of possessing it; but has not their Lord's Supper a certain fidelity to the action of Maundy Thursday—maybe an incomplete fidelity, but sufficient to preserve some 'memorial' of our Lord? . . . The *agape* of Corinth before the celebration of the eucharistic rite had a religious signification which St. Paul would not allow them to profane; *a fortiori*, the action of the Lord's Supper, even when celebrated without the power of Holy Orders but in the faith of the Master's word, keeps a signification of unity with Jesus and the brethren in the faith, and draws its spiritual value from its relation to the authentic celebration of the Supper by the Church."[2]

These are not the words of some liberal-hearted Proctor in Convocation: they come from the pen of P. Michalon, Priest

[1] Gribomont, *op. cit.*, pps. 355-357.

[2] Michalon, *op. cit.*, pps. 155-157 and 159-163; *Cf.* Lialine, *The Holy Ghost and the Mystical Body*, E.C.Q., vii. Suppl. 1948, on the *Charismata*.

of Saint-Sulpice, together with this additional quotation: "There is no further need to make approximations of distance, when the diverse Christian groups are in question; the links which bind them to Christ are so numerous . . . and, though in the case of protestant Christians they are not so numerous as with the Orthodox, their links are clearly beyond dispute. For, indeed, their Baptism incorporating them with Christ, they are incorporate in the Church of Christ, as our study of Scripture shows. It is moreover a matter of visible incorporation; whoever in fact has received Christian Baptism and has not renounced the faith of his baptism (a faith more or less conscious of its own implications) both is, and visibly dwells, incorporated in the Visible Church of Christ. . . . We might emphasize the churchlike richness of their worship and love of the Bible, or their piety and a spirituality largely Scriptural, their catechism and life of faith from biblical inspiration and of an attractiveness which is very Christlike. Is it not because of this fidelity to Holy Writ, that our protestant brothers, in doubtless ever-widening circles, today find themselves confronted with the question of the Church, the hierarchy and the formulation of the doctrines of faith ?"

It is in such a spirit of truth and charity that we must think of the non-episcopal ministries in C.S.I. which itself with Christlike insight has recognized that, while all have not the same charisms, yet each, by the administration of the One Spirit, "performs the work of the ministry in edifying the Body of Christ."

Catholics would find nothing objectionable in Section 5:

THE MINISTRY IN THE CHURCH

"The uniting Churches believe that the ministry is a gift of God through Christ to His Church, which He has given for the perfecting of the life and service of all its members. All members of the Church have equally access to God. All, according to their measure, share in the heavenly High Priesthood of the risen and ascended Christ, from which alone the Church derives its character as a royal priesthood. All alike are called to continue upon earth the priestly work of Christ by showing forth in life and word the glory of the redeeming power of God in Him. No individual and no order in the Church can claim exclusive possession of this heavenly priesthood."

At the same time it is necessary to state that every effort should be made to ensure that the *charismatic ministry* abstains from strictly sacerdotal functions such as the Eucharist. The formulas are not wholly explicit about the actual practice in this matter. While declaring the rule of order shall be that the celebration of Holy Communion is to be entrusted

to those ordained with that authority, there is a Note which states:

> "After union certain exceptional arrangements will continue until permanent arrangements can be made by the united Church. The Synod of the United Church will have full authority to make what provision is needed for the administration of the Sacraments in all its congregations."

From this it is undeniable that C.S.I. officially permitted exceptions which may now be obsolete. Again it might be inferred that after the intermediate period, when the ministry has become entirely episcopal, the exception will still be conceded to ministers not ordained by a bishop who come to C.S.I. from the parent bodies. It might appear that the united Church thus energetically holds to the right of maintaining in perpetuity an abuse of their rule about the eucharist. It is however stated that C.S.I. will determine for itself whether it will continue to make any exceptions to the rule of an episcopally ordained ministry throughout the united Church.

No one has a right to tolerate an abuse of this kind and the Church of England will always refuse to allow it, wherever she has authority. But if with reunion in view C.S.I. erroneously believed such toleration possible, this culpable indulgence is not itself sufficient to vitiate her intention of attaching herself to the Church founded by Christ and handed down around the apostolic succession. For the Church of England with her particular responsibilities towards C.S.I. (from the fact of her dioceses now within the Union) the best method of aiding the work of God in the propagation of catholic principles and the upholding of apostolic succession, was honestly to distinguish between ministers validly ordained and other ministries. And she can best encourage C.S.I. to press forward in the direction of an episcopal ministry by herself granting a limited intercommunion such as the Convocations have approved.

ORTHODOXY IN FAITH

The real question is theological and sufficient notice has not been taken about credal orthodoxy in the framework of which the matter of sacramental intention must be discussed. The Joint Committee of Convocations was perhaps imprudent in affirming that they were fully satisfied on this point. The Creeds themselves require explicit presentation in each age, and we need the authority of a living magisteriality in the episcopate to interpret these ancient Symbols of Faith.[1]

[1] *Vide* E. C. Rich, *Spiritual Authority*; and H. St. John, *Essays in Christian Unity*.

At first sight there appears in *The Basis of Union* too great a liberty of interpretation on Creeds and insufficient definition about the Sacraments. But on the other hand, the acceptance of them in the particular context of their Constitutions, is an affirmation of considerable weight, and no one has the right to make a subtraction from this positive aspect by insisting solely on their imprecisions. In fact the willingness of C.S.I. to be constructive in the matter of the formularies of faith and of the acceptance of episcopacy in particular has already borne fruit. It is a principle that whenever there is in the human will no obstacle of refusal, but a readiness to await the enlightenment of the mind by the Holy Ghost, the dogmas of faith will become alive in the *consensus fidelium*. What, however, does C.S.I. actually say?

THE FAITH OF THE CHURCH

3. The uniting Churches accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the supreme and decisive standard of faith; and acknowledge that the Church must always be ready to correct and reform itself in accordance with the teaching of those Scriptures as the Holy Spirit shall reveal it.

They also accept the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith; and they thankfully acknowledge that same faith to be continuously confirmed by the Holy Spirit in the experience of the Church of Christ.

Thus they believe in God, the Father, the Creator of all things, by whose love we are preserved;

They believe in Jesus Christ, the incarnate Son of God and Redeemer of the world, in whom alone we are saved by grace, being justified from our sins by faith in Him;

They believe in the Holy Spirit, by whom we are sanctified and built up in Christ and in the fellowship of His Body;

And in this faith they worship the Father, Son and Holy Spirit, one God in Trinity and Trinity in Unity.

Notes.—(i) The uniting Churches accept the fundamental truths embodied in the Creeds named above as providing a sufficient basis of union; but do not intend thereby to demand the assent of individuals to every word and phrase in them, or to exclude reasonable liberty of interpretation, or to assert that those Creeds are a complete expression of the Christian faith.

(ii) It is understood that it will be competent to the united Church to issue supplementary statements concerning the faith for the guidance of its teachers and the edification of the faithful, provided that such statements are not contrary to the truths of our religion revealed in the Holy Scriptures.

(iii) The act of union will not debar any teacher of the united Church from using for the instruction of the faithful any confession of faith which had been employed in any of the uniting Churches before the union, and which is not inconsistent with the doctrinal standards officially set forth by the united Church.

The Apostles' Creed, the Nicene and Athanasian Creeds are the accepted symbols of faith in the Anglican Communion. Consequently, the faithful in the Church of England are not accepting a *faith of Anglicanism* but the dogmas of the Universal Church. In a recent utterance the Archbishop of Canterbury averred of the Church of England: "We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church."[1] Nevertheless, within this century liberal Churchmen have contended that assent to every word or phrase of the Creeds cannot be demanded *ex animo*. *Note* (i) of the C.S.I. statement on *The Faith of the Church* admits a similar liberty of assent and interpretation and thus a measure of negation is obvious in the matter of credal orthodoxy—an imprecision in practice also tolerated in the Church of England, though not in her formularies; whereas C.S.I. officially allows such deviation from full assent to the Creeds. Both the Lambeth Conference and the Convocations of Canterbury and York have taken opportunities to urge C.S.I. to remedy their imprecisions, before the time for consideration of full intercommunion.

As a commentary on the sentence in 3. *Note* (i):

> "The uniting Churches . . . do not intend to assert that those Creeds are a complete expression of the Christian faith."

we briefly refer to the growth of these Symbols. At Nicaea in the development of catholic dogma the phrase "of One substance with the Father", the *Homo-ousios* clause, was inserted in the Baptismal Creed of Jerusalem; subsequently the Council of Ephesus proclaimed the divine maternity of the Blessed Virgin by the word *Theotokos* as the only safeguard of the truth of the Incarnation against Nestorianism; later Councils promulgated the keywords in the Monothelite controversies. None of these terms found their place in the formulas of Faith, though they are implicit in the Credal articles: "Very God of very God . . . conceived by the Holy Ghost . . . and was made man." These doctrines, safeguarded by the relevant keywords, have the binding authority of the great General

[1] This pronouncement was made on 30th January 1951. Cf. *Letters of Richard Meux Benson*, founder of the Society of St. John the Evangelist, Letter iii, p. 18, November 1872. "I know of no English Church to which I owe any loyalty, distinct from the loyalty which I owe to Truth and the Church Catholic, of which I believe the English Church to be a part". Yet in a sermon in the presence of the Archbishop of Canterbury, at the Consecration of the Bishop of Oxford and three other Bishops, the preacher declared: "The varieties of doctrine in the Church are so extreme as to present a stumbling-block to many who might wish to enter it from secularism or from other communions. They cannot discover what the Church of England teaches." This statement surely confounds dogma with theology, for the dogmatic formulas of the Church of England are precise for all to read.

Councils. Elsewhere we have drawn attention to the readiness of C.S.I. to accept them:

> "The uniting Churches . . . also recognize that the united Church, as a part of the Church Universal, must give full weight to the pronouncements of bodies representative of the whole Church, and, in particular, would desire to take part in the deliberations and decisions of an Ecumenical Council, if such should in the mercy of God be some day called together."

The Creeds make no mention of eucharistic dogma or of the doctrine of the Church; both these rest on tradition and the Bible. Our enquiry into the theology of the Church has shown that it derived from Holy Scripture and is implicit in the credal declaration of belief in "one, holy, catholic and apostolic Church". Indeed, the living Church was in being before a word of New Testament or Creed was put into writing; as St. Luke attests: "they continued in the Apostles' doctrine"; in that sense Tradition is the first source of dogma; from it grew the New Testament and the Creeds, together making a threefold cord of revealed truth. It follows that C.S.I. is not in error when stating that they do not "assert that these Creeds are a complete expression of the Christian Faith"; but that does not deny the unceasing action of the Holy Ghost guiding us into all truth:

> "The uniting Churches . . . thankfully acknowledge that same faith to be continuously confirmed by the Holy Spirit in the experience of the Church of Christ."

Therefore, those in C.S.I. who have been unaccustomed to the use of the Creeds in their worship of confessions of faith, have explicitly accepted them together with Holy Scripture as the basis of their belief. While individual members or congregations in South India may lack the fulness of credal orthodoxy, it is potentially attainable for them, as also for members of the Church of England, many of whom are equally not well-grounded in orthodox faith.

Moreover, while conceding the continued use for the instruction of the faithful of any confession of faith which has been employed in any of the uniting Churches before the union, this caution is added:

> "(*provided*) it is not inconsistent with the doctrinal standards officially set forth by the united Church."

A comment, more enlightening than any we could make, is to be found first-hand in a Lecture given in March 1955, at the Missions Institute, Uppsala, by a former S.P.G. missioner, the Right Revd. A. M. Hollis, consecrated to the See of Madras in 1942 and now Bishop without diocesan charge

in C.S.I.[1] Examining the concept of episcopacy we remarked that it must not be isolated from eucharistic theology and credal orthodoxy. Bishop Hollis also avers: "It became clear in South India as elsewhere that Faith and Order cannot be separated . . . and the way things were ordered involved beliefs, expressed principles. . . . Not only did we come to realize that Faith and Order cannot just be treated as wholly separable things. We learnt also that the Faith of the Church is not a series of separate doctrines which can be dealt with in isolation one from another but a more or less coherent whole. . . . After the inauguration as we lived in growing unity, it became clear that doctrinal agreement before unity is impossible, not merely difficult to attain. It is impossible just because the separated Churches cannot mean the same things, even if they use the same words."

To illustrate this the Bishop quoted the statement on the Nature of the Church, prepared by C.S.I. for the Theological Commission of the Lund Conference: "Many problems that seemed almost insoluble when we faced each other from outside . . . have taken on a very different appearance when we find ourselves handling them as practical issues within the fellowship of one Church. Before union there was always the implicit reference to sectional loyalties, but through union we have been carried beyond what each of us represented before".

The analysis by Bishop Hollis is certainly very penetrating; it is fortunate, at least, that the bishops in C.S.I. are so frankly aware of their own situation; nobody will contest this point. But, can we admit this method of giving the Christian life such precedence over dogma as to make it the source of dogmatic convictions? Theological reflection in C.S.I. would find a better climate of development in a larger communion of ideas with the whole Church, whether in its present expression as catholicity or in its historical tradition. We hope that Bishop Hollis will find such a criticism understandable and admissible; but every reader familiar with the lines of catholic thought may fear his method is rather far-reaching. At the same time it merits certain justification. In a country like India, it is legitimate and necessary to present Christian instruction adapted to local traditions of reasoning and, in consequence, detached from its western shape. Surely this work can only be successful in the environment of an already formed vigorous Church life?

[1] *South India Churchman*, December 1955, p. 3. This lecture, given before a Lutheran audience, certainly vouches for an objectivity not primarily disposed to overestimate catholic principles.

We cannot forget that at the very birth of the Church, there is *first* the concrete Life proclaimed by our Lord; doctrinal reflection on those past experiences and ideas constituted only a *second* stage, devoted to conscious acknowledgement of the intellectual presuppositions of that supernatural Life. In this perspective, it would appear quite normal that, in the first place, the fact of the sacramental system and of the traditional episcopate should have been received in C.S.I., and then, exact theological interpretation should only be gradually elaborated; "thinking through" is the term used by Bishop Hollis. But it is of supreme importance that this *fact* should be fully present; and here there is an imperative vocation that the role of the Church of England and her influence in doctrine and practice should continue. We can indeed be glad that Orders are regarded by the bishops of C.S.I. as closely attached to the Faith and essential principles, and that recognition is given to the truth that Faith is a whole whereof the parts are mutually inherent. That the Life of this Whole is the best way to assure integrity in the Faith and in Episcopacy can be readily admitted. But conversely, we should rightly fear that this wholeness would be impaired wherever there existed insufficient belief in the episcopate as necessary for the *esse* of the Church.

In 1948, the Synod of C.S.I. drew the attention of the Lambeth Conference to the fact that "the position of a small Church in the midst of a vast non-Christian population delivers us from some kinds of temptation to theological inadequacy which is apt to attack Churches more securely placed". Here it will be relevant to cite *The Constitution of C.S.I.*, II, 20:

> "For the avoidance of misunderstanding it is here stated that when nothing is said in the Constitution about any doctrine which has been taught or any practice which has customarily been followed in any of the Churches from which the united Church has been formed, it must not be inferred either that that doctrine or practice is forbidden in the Church of South India to be believed in, thought of, followed, or that it is considered to be of no importance. Specific mention of a doctrine or practice has in some cases been regarded as unnecessary, since it was a matter of well-known common agreement among the uniting Churches; in other cases there has been disagreement among those Churches on matters which were of importance, yet not such that agreement on them was regarded as a necessary condition of union in one Church, and it was believed that a united Church would in due time be able to come to agreement on them."

As Bishop Hollis reminded his audience: "the faith that the Church of South India is now concerned with is that which we are to try to teach our would-be communicants and to

commend to the Indians round about us. The Western tradition takes its present form with a common background of Judaea, Greece and Rome. But the great Indian languages do not share this background and some of the theological opinions in the Christianity of the West cannot be asked or answered in the Indian language at all. . . . For example, in South India we have to do with the Syriac-speaking Churches which are technically classed as heretical, the majority now linked with the Monophysites, a small group with the Nestorians. In fact there is no possibility of expressing the differences which we know as Monophysitism and Nestorianism in Syriac." This comment is true not only for Indian Christians but for the majority of congregations in England. "Human language is always and inevitably inadequate to express the fulness of divine truth.... The day must come when the Indian Church will have thought through and found expression for its deepest theological thinking and its most fundamental religious experience in its own languages."

Such problems recall to us the Tridentine distinction between dogma and theology or the differentiation made by Professor Bolotov of the Academy of St. Petersburg (1894) between (1) dogmas, (2) *theologoumena*, the opinions of those ancient Doctors who had recognized authority in the undivided Church, (3) theological opinions. As Bishop Hollis declares: "Agreement can only come as the fruit of life together in the Holy Spirit, of common obedience, common worship and common witness. That is why we in C.S.I. are so keen on not becoming a merely national Church, on strengthening and extending our fellowship with the rest of the Universal Church".

INTERCOMMUNION

Intercommunion in C.S.I. has been the most heatedly discussed subject of all. This question, therefore, calls for a study of the concept and traditional practice of antiquity; an enquiry under that aspect into the anglican tradition; then an examination of the relative demands and conceptions on intercommunion in C.S.I.; and, finally, consideration of the limited intercommunion accorded by the Convocations. Nor should there be confusion about three distinct subjects; the intercommunion between the Christian communities in South India which gave birth to C.S.I.; the intercommunion which C.S.I. desires to maintain with each of the parent churches in spite of the absence of communion between these

churches; and thirdly, the limited intercommunion between the Church of England and C.S.I. Strictly, only the last question directly concerns our conscience.

In the ancient Church, intercommunion meant the whole relationship between local churches under the Pauline concept of unity in 'one faith' and 'one body of Christ'. At a very early date concord with the See of Peter, as the supreme witness of apostolic tradition, became the criterion of unity in the West, first of all in Africa.[1] In practice nowadays for roman catholics, unity with the Papacy is the sufficient test; recognition of the apostolic *magisterium* provides the requisite guarantee of rectitude in faith, and implies the intention of participation in the sacraments of the Church under its assured jurisdiction.[2]

The Eastern Churches have never been so strictly conscious of the importance of a living and actual criterion of this kind. They like to speak of a consensus in the Orthodox faith, but it is not always easy to define precisely what is meant. During the fourth century each bishop seemingly judged for himself the doctrine of other churches: "many champions of Orthodoxy were, at least for some period of time, still in communion with bishops and churches of a very doubtful orthodoxy of belief, including St. Basil and St. Cyril of Jerusalem, to quote but the most conspicuous instances. . . . Communion could be kept or practised as long as there was a justifiable hope of an ultimate consensus."[3] Here Professor Florovsky is not giving some wide, 'ecumenic' interpretation of his own; he is stating an objective fact. These holy Doctors of the Church believed it necessary deliberately to treat with tolerance even churches excommunicated by Alexandria and Rome, in the hope of assisting their recovery of truth. In successive centuries the criterion for communion in the East was apparently based on the acceptance of the Canons of Ephesus and Chalcedon as embodying the consensus of the bishops. Today the Orthodox Churches envisage intercommunion under the form of full agreement in faith; but it is difficult or perhaps impossible for them to express exactly

[1] CONGAR. *Schisme, Dict. Théol. Cath.* col. 1292.

[2] A comprehensive and scholarly study of this problem in relation to anglicanism has been provided by Canon E. C. Rich in *Spiritual Authority in the Church of England* wherein the author urges that the Church of England should seriously consider 'taking the Papacy into its own system'.

[3] GEORGES FLOROVSKY, Dean of the Orthodox Theological Seminary of St. Vladimir, New York City: *Terms of Intercommunion in the Undivided Church*, in *Intercommunion*, ed. by D. BAILLIE, London 1952, pp. 47-57, being the Report of the Commission of Faith and Order at the Lund Conference.

the whole content on which this agreement could be concluded: Professor Florovsky's chapter in *A History of the Ecumenical Movement*, 1517–1948, speaks of this difficulty of recovering the common universe of discourse in all ecumenical conversations today, and shows how the schism was extended from the theological to the social and political realm, thus making clear how deep and irrevocable it had become. "Recovery of a general ecumenical unity between Eastern and Western Christendom will be possible only through mutual rediscovery of East and West and a wider synthesis such as has sometimes been attempted but never achieved". It has, however, been realized that the problem of Christian unity is primarily concerned with the doctrine of the Church. "Even though no practical ways to a solution have been found, at least the lines have been set in such a way as to make meeting fruitful and ecumenical discussion a promise of ecumenical fulfilment."[1]

For our immediate purpose, we take note of one attempt to make some provision for intercommunion between Orthodox and Anglicans. In 1867 the Theological Commission of the Canterbury Convocation stated that "intercommunion must be interpreted as mutual acknowledgement that all Churches which are one in the possession of a true episcopate, one in sacraments, and one in creed, are by this union in their common Lord, bound to receive one another to full communion in prayers and sacraments as members of the same household of Faith." In compliance with this recommendation, Archbishop Tait of Canterbury sought and received permission from the Ecumenical Patriarch, Gregory VI, for the burial of Anglicans, dying in the East, by clergy of the Eastern Churches in Orthodox cemeteries.

It must be remarked that in spite of separation from communion, an exceptional kind of *communicatio in sacris* can be authorized. The Church has always shown herself very strict towards heresy and schism, but concerning some dissident Christian groups, even roman discipline today permits sacraments to be asked for and granted in cases of necessity.[2] Up to the nineteenth century such cases were judged with much greater generosity than is usually imagined; indeed this

[1] *A History of the Ecumenical Movement* (p. 17). The research in this book is indispensable to all concerned in ecumenical work. The names of the fifteen collaborators, drawn from eight nations and seven Christian confessions, alone testify to the high level of scholarship which its 822 pages reveal. A striking contribution to this wide panorama of the history of all unitive efforts made in the four centuries since the Reformation is given by each of the joint editors, Ruth Rouse, D.Litt., and Stephen Charles Neill, D.D., one time Bishop of Tinnevelly.

[2] JOURNET, *op. cit.* II. pps. 734-736.

is true not only with regard to relations between catholics and orthodox but even towards protestants.[1] These are traditional facts rightly to be taken into account.

The position of the Church of England in the matter of intercommunion has been inspired by these precedents and is admittedly bound by them. Unhappily, being out of communion with Rome and the Eastern Churches, she cannot judge precisely in accordance with their standards. The characteristic fact separating her from the traditional churches and modifying her concept of agreement in orthodox faith is of course her comprehensiveness. We may feel that this feature is partly the effect of a high level of historical and critical scholarship, ready to acknowledge objectively many approaches to the truth, while observing that none of them is strictly identical with Revelation. Such a comprehension of different lines of theological thought can be excellent, so long as it remains sufficiently faithful to revealed truth, without deteriorating into a comprehensiveness of dogmatic latitudinarianism. Sometimes this wide tolerance is the result of our inclination to return to Scripture and the Early Fathers, rather than towards more recent and elaborated theology. But we cannot deny that, occasionally, it springs from her lack of authority and firmness in faith. Anyway, the Church of England cannot demand elsewhere a stricter orthodoxy than is required of her own members.

At the same time she has upheld a 'minimum' standard as set forth by the Third Lambeth Conference of 1888, and known as the famous *Lambeth Quadrilateral*.[2] This laid down a fourfold basis for Home Reunion—the Holy Scriptures, the Apostles' and Nicene Creeds, the two sacraments ordained by Christ Himself, and the historic episcopate. In 1870, William Reed Huntingdon of the Protestant Episcopal Church of America had defined this irreducible minimum of essentials upon which Anglicanism could unite with other groups, hence the origin of the title 'Chicago-Lambeth Quadrilateral'. But in page after page of *A History of the Ecumenical Movement*, there is evidence that ever since the Reformation, Anglicanism has never wavered in insisting upon this minimum. From these four requirements, taken as the starting point, there

[1] H. Nottarp, *Zur Communicatio in Haereticis cum sacris*, Halle 1933; H. Hoberg *Die Gemeinschaft der Bekenntnisse in kirchlichen Dingen. Rechtzustände in Furstentum Osnabrück*. Publ. Osnabrück, 1940.

[2] Cf. *Encyc. Brit.* XVI. p. 111, a; also *History of Ecumenical Movement*, cap. 5, D. H. Yoder, p. 250 and H. R. T. Brandreth, cap. 6, pps. 264 ff.

could be no dispensation, but once they were accepted, one might proceed to other matters in dispute. They were never intended to be regarded as a sufficient basis for reunion, but as indispensable ground before discussing other matters. On this criterion, the Church of England has granted intercommunion under diverse forms to Old Catholics and to the Church of Sweden which admits Lutheran churches to communion.[1]

Our study of the nature of the Church and of the place of dissident groups may provide a new outlook on this problem in relation to the Free-Churches. For the most part these originated by rupture from the Church of England. They may retain something of the sacramental character of the Church and thereby can claim recognition as spiritual or moral bodies.

Macaulay's brilliant essay, *Ranke's History of the Popes*, shows how the Church of England has been responsible for driving many enthusiasts for reform within her into sectarianism. "The Church of Rome thoroughly understands what no other church has ever understood, how to deal with enthusiasts. . . . The ignorant enthusiast whom the Anglican Church makes an enemy, and, whatever the polite and learned may think, a most dangerous enemy, the Catholic Church makes a champion. She bids him nurse his beard, covers him with a gown and hood of coarse dark stuff, ties a rope round his waist and sends him forth to teach in her name. He costs her nothing. He takes not a ducat away from the revenues of her beneficed clergy. He lives by the alms of those who respect his spiritual character. In this way the Church of Rome unites in herself all the strength of establishment, and all the strength of dissent."

"In our country, if a noble lady is moved by more than ordinary zeal for the propagation of religion the chance is that . . . she will end by giving her name to a new schism. At Rome, the Countess of Huntingdon would have a place in the calendar as St. Selina, and Mrs. Fry would be the foundress and first Superior of the Blessed Order of Sister of the Gaols. . . . Place Ignatius Loyola at Oxford. He is certain to become the head of a formidable secession. Place John Wesley at Rome. He is certain to be the first General of a new society devoted to the interests and honour of the Church."

[1] Cf. H. M. WADDAMS, *Admission to communion in the Church of England*, *Ecumenical Review*, viii, 1955, pps. 73-75.

One of the historic tragedies of anglicanism has been its failure to recognise the charismatic ministries and to use such vocations alongside the Sacramental Orders. Every local church has particular obligations towards members who have forsaken her, their departure always being in some measure due to her own faults. When they seek readmission into communion and satisfy the requirements in doctrine and discipline, their parent body owes them a special right; at the very least she must examine their claims with diligence and sympathy.

But the case of C.S.I. involves much more than this. It was not only a question of a regrouping of different sects in process of an advance towards fulness of faith and apostolic Order; there were ex-anglican dioceses which up to the time of the Union had enjoyed our communion. One of our friends raised the point that C.S.I., being a 'new church' not in communion with any part of catholic Christendom, is a body without competence to draw up its own form of ordination. C.S.I. is admittedly new in the sense that it is implanted in a country still pagan; her institutions, her structure and her history are new there; but if apostolic succession is now assured to her, she is no less linked with Tradition and no less 'church' than a national Church herself reformed, but whose structural appearance has undergone little change. We can discuss the interpretation which roman catholicism gives to the reforms of the sixteenth century, but if we wish to judge the case of a "new church" such as C.S.I. in the framework of a wider ecclesiology, we cannot close our eyes to what is said about ourselves.

Contrasting the possibility of the return of the Orthodox to unity as compared with the Church of England, Joseph Heald, S.J., comments:[1] "It is true that the external organization of the Church of England, into provinces, dioceses and so on, is largely an inheritance from the Catholic past, but in other respects the parallel with the Christian East can hardly be maintained. Where the Oriental bodies preserved substantial continuity in liturgy and belief, the Church of England made a clean break with the past, starting afresh with new service books and a new theology. This surely is of far greater moment than the mere survival of the old ecclesiastical framework and ministerial titles. Catholics generally hold, indeed, that such considerations are fatal to any pretence of real

[1] *Membership of the Church, E.C.Q.*, V. 1942, p. 75.

continuity in the Anglican body, and to any hope of corporate reunion".

Nonetheless, after so severe a judgment, the Jesuit can still take count of what positively holds good in anglicanism; and in this respect his attitude should give pause to any excessive rigour on our part in relation to C.S.I. "The fact remains", concludes Fr. Heald, "that the survival of the old catholic organization though a mere *cadre* or skeleton, might conceivably be taken into account in any future plans for the reconciliation of England with the Church. If the Anglican body as a whole, or such a considerable part of it as might be taken to represent the whole, showed any prospect of coming into line with the Catholic Body in faith, it might well be possible for Rome to regard the ancient provinces, dioceses and parishes as having in a sense survived (though with invalid orders), and therefore as capable of reinstatement."

"As regards the question whether Anglicans, hoping for corporate reunion some day, are justified in staying where they are and giving a qualified allegiance to the Church of England, it should be pointed out that what was conceded above in the case of the Orthodox (who have valid Sacraments) does not apply to them. So long, however, as they honestly cannot see their way to individual submission one cannot blame them for availing themselves of whatever spiritual privileges are to be had in the Church of England".

Equally we should recall that the late Abbé Couturier readily acknowledged "the present providential role of the Church of England."[1] He said that anglicanism has been justly called a *via media*, a 'bridge-church'. "It retained its structure of catholicism, a large part of its cult, its hierarchy, a taste for all that comes from the Fathers. It has the protestant love of all that is biblical and it enjoys self-government, which also comes from the national temperament, while all that it retained of catholicism shows its cult of tradition and of realism, also national characteristics. Like Orthodoxy, the Anglican mind has both depth and mystical refinements, a sense of the holy and of natural symbolism. Speaking purely objectively, then, anglicanism is the place where religious tendencies and temperaments cross. This is what gives so much charm to intimate anglican life. When one has had the privilege of partaking of it, the pain that one is caused by Christian division becomes a suffering which allows no rest."

It is to this providential role that the Archbishop of Canter-

[1] *Vide* REUNION: V. 36, December 1946, p. 175.

bury refers in describing the Christian fellowship of the Church of England as combining catholic and protestant qualities; or, when he stated in a recent Press Conference: "the doctrine of the Church of England was the Catholic faith as contained in the creeds, the scriptures, the sacraments and the ministry. We never have, and we never will, give up any part of our Catholic faith or heritage".

This same perspective is patent in the attitude of C.S.I. to intercommunion. The united Church is the result of a burning aspiration for unity. It was then necessary for them not only to realise this unity in a particular Province but to preserve and bind closer the links with the parent churches, and thereby impel them also to seek reconciliation. Thus the relevant formulas on intercommunion are readily understandable:

THE RELATIONS OF THE UNITED CHURCH AS A CORPORATE BODY WITH OTHER CHURCHES

14. In harmony with the purposes and nature of the union, the uniting Churches desire and hope that the united Church will seek to be in such relations of communion and fellowship with other Churches as are now maintained severally with those Churches by the Church of India, Burma and Ceylon, the South India United Church, and the Methodist Church in South India. Any communicant member of any Church which is in fellowship with any of the uniting Churches will be at liberty to communicate in any church of the united Church; and any minister of such a Church will be free as a visitor to minister or celebrate the Holy Communion in any church of the united Church, if he is invited to do so, subject to the mutual pledge between the uniting Churches given below.

Meanwhile in *The Basis*, § 17, C.S.I. expresses the hope that not only will most cordial relations always exist between the Church of India, Burma and Ceylon and the united Church, but that whenever suitable occasion arises there will never be any hesitation about taking common counsel together as also with the Methodist Church in North India, Burma and Ceylon.

THE RELATIONS OF THE MINISTERS AND MEMBERS OF THE UNITED CHURCH WITH OTHER CHURCHES

15. The uniting Churches clearly understand that the united Church will have power itself to regulate, to such extent and in such manner as it may from time to time think desirable, the relations of its ministers and members with other Churches, and that action in this respect will be taken either by the Synod of the united Church, or by the diocesan authorities acting in accordance with such general principles or particular rules as may be laid down by the Synod.

While such authority must inhere in the united Church, it is the deliberate intention of the uniting Churches that none of the ministers or members of the united Church shall because of the union forego any rights with regard to inter-communion and inter-celebration which they possessed before the union.

Section 15 further states that "every minister of the united Church who was ordained outside its area shall be at liberty to retain the ecclesiastical status (e.g., connection with a home presbytery or conference) which he had before the union in the Church in which he was ordained." In their minds this applies to the anglican ministry in C.S.I. and the Convocation resolutions have made a similar provision.

The united Church is determined to respect the conscientious convictions of its ministers and members and, while avoiding any encouragement of licence or condonation of breaches of Church comity and fellowship, it also wishes to avoid any unchristian rigidity in its regulations; and in all its actions it will seek the preservation of unity within, the attainment of wider union, and the avoidance of immediate contests on particular cases. Such a pronouncement manifests a determination not to cause embarrassment by pressing any temporary terms of intercommunion. This should reassure some anxieties expressed by Convocation or in the Press.

Indeed Section 15 (*b*) restricts the exercise of their ministry outside its area by stating that such a right can only be extended to such other Churches outside the area of the union as are willing to receive such ministrations. Moreover, if invited to celebrate Holy Communion in any church in a Christian body with which C.S.I. enjoys relations of fellowship, their ministers must be bound by the regulations of that church. Similarly, in the case of communicant members of C.S.I., it is hoped that they may be received to communion as visitors in any Church with which the Union has relations of communion and fellowship; but if any member of C.S.I. proposes to acquire permanent membership in any other Church, he will be expected to comply with the rules of that Church (e.g., as regards Confirmation in Churches which require it). Such statements are indeed a pledge that C.S.I. desires by every means to respect the opinions and practices of other Churches such as the English Provinces.

C.S.I. therefore seeks to act as a bridge between the Churches, being herself in communion with different groups who as yet do not enjoy intercommunion among themselves . Clearly this is an abnormal situation which cannot be prolonged and is only intelligible if it assists the parent churches to draw closer together, for instance, by leading the Church of England to give deeper consideration to the charismatic ministry and to the free action of the Holy Spirit, or by drawing other methodist and presbyterian churches to adopt the episcopate as a

means of grace and of communion with the tradition of antiquity.

Is such an endeavour reasonable and licit? This problem is not immediately laid upon our conscience but upon the members of C.S.I. We must not, however, forget that the miraculous possibilities of faith transcend the foresight of human prudence. Nor should we fail to take heed that a St. Basil or a St. Cyril succeeded in winning back the churches of the East to orthodoxy by an understanding use of economy and toleration in maintaining communion with them.

C.S.I. has prudently conceded that during an experimental period, her relation to intercommunication with the parent bodies can undergo certain limitations on the understanding that the ministry allowed to celebrate in these churches may be still subject to their own regulations. Without this concession, the abnormal situation of communion between churches separated from each other could never have come to pass.

At the end of the experimental period C.S.I. will have to review the situation and adapt herself to the providential circumstances of the time. We shall ourselves then need to judge what should be done in the face of a state of affairs in process of stabilization. When this intermediate period is over, every minister exercising a permanent ministry in the united Church will have been episcopally ordained. C.S.I. will then reconsider the concessions granted hitherto. This intention is clearly declared in *The Basis of Union*:

THE DEVELOPMENT OF FULL UNITY IN MINISTRY AND LIFE WITHIN THE UNITED CHURCH

16. For the thirty years succeeding the inauguration of the union, the ministers of any Church whose missions have founded the originally separate parts of the united Church, may be received as ministers of the united Church, if they are willing to give the same assent to the Governing Principles of the united Church and the same promise to accept its Constitution as will be required from persons to be ordained or employed for the first time in that Church. *After this period of thirty years, the United Church must determine for itself whether it will continue to make any exceptions to the rule that its ministry is an episcopally ordained ministry, and generally under what conditions it will receive ministers from other Churches into its ministry.*

It may well be that the united Church will thereafter require episcopal ordination to be accepted by any minister entering C.S.I. from a parent body which has not the Episcopate.

Unfortunately we do not know the methods prevailing between C.S.I. and the parent churches; it would be useful to learn the difficulties encountered and the practical solutions adopted. But in conclusion, whilst admitting or provisionally

tolerating the regulations described in sections 14 and 15, we must however make this reservation. The latter section indicates the need of avoiding any 'unchristian rigidity'; but there are possibly circumstances where fidelity to the will of Christ demands a certain firmness and when too ready a compliance would be culpable. At home anglican clergy are frequently posed with such a need of firmness in matrimonial questions, particularly if divorce is involved.

The remaining problem is the partial intercommunion offered by the Convocations. After the inauguration of C.S.I., the Church of England found herself in a novel and difficult position. Readily enough she resolved to uphold the rights of ex-anglicans to her communion. Then, after the necessary period of experience and reflection, she gave her decision on the validity of Orders in C.S.I. How far she can grant the desired intercommunion to the whole of this Church is a question that must on her principles be in abeyance for a further period.

The most important source of evidence about C.S.I. is what those nearest to her have to say; and it is odd to observe how criticism has too often been confined to subjective opinions, even to the extent of making no attempt to discover that necessary factor or to take account that the Joint Committees of the Convocation had made that necessary effort. It is free for anyone and indeed obligatory to oppose C.S.I., if in his judgment such a matter as partial intercommunion betrays the Catholic Faith; but above all, there is a serious duty of making an objective enquiry about the true facts. Here then is a letter published in *The South India Churchman*, of December 1955. It is signed: + William, Bishop of Bombay.

> "At the very beginning of 1950, less than eighteen months after the Lambeth Conference of 1948, our General Council passed Resolutions on our relations with the Church of South India in the light of the Lambeth Resolutions. Though the Bishops at Lambeth could not agree on the recognition of the new Bishops and Presbyters of the C.S.I. as Bishops and Presbyters in the Church of God, our own General Council gave this recognition. We sent the Vice-President of the Council, who is now our Metropolitan, to communicate our decisions to the Synod of the Church of South India. They were well received, but one of them was criticised. After some of us had consulted with the Moderator of the C.S.I. we passed another Resolution in 1953 to meet this criticism.
>
> In the middle of 1950 the Convocations of the Church of England met to decide the relations of the Church of England with the Church of South India. They felt it necessary to postpone a decision of the recognition of the new Bishops and Presbyters of the C.S.I. (consecrated and ordained at or after the Inauguration fo the C.S.I.). This year in July they met and found themselves able to give this recognition. We

are very happy about this. One report of the debate says that the Archbishop of Canterbury himself remarked on the happy fact that the new decision would bring the Church of England into line with our own Church on the matter.

The Church of South India is also glad of this step forward in relations with the Mother Church of the Anglican Communion. Bishop Chellappa, Bishop in Madras, writes an article on it in the August number of the *South India Churchman*. In it he makes a passing reference to our own Church of India, Pakistan, Burma and Ceylon. It accuses us of lack of charity and legalism. I hoped in the September number someone in the C.S.I. would moderate this harshness, but cannot see that anyone has. We must therefore swallow the bitter medicine undiluted, and search our hearts and pray for charity. Meanwhile we continue to rejoice that the C. of E. has given the recognition we gave five and a half years earlier, and hope other Provinces of the Anglican Communion will follow these two leads".

It is neither a matter of lack of charity nor of legalism to examine carefully the difficulties involved in the C.S.I. union. Michael Bruce has recently recounted how, in all conscience and with respect for different schools of thought, the Joint Committees, charged with the study of this matter, reached their considered and unanimous conclusion.[1]

The goodwill of C.S.I. in readily submitting to certain limitations, made it possible to elaborate resolutions without any sacrifice whatsoever of the principle of apostolic succession through the episcopate. The decisions approved by the Convocations grant an economic and occasional hospitality at altar and pulpit. Members of C.S.I. taking up permanent residence in England will be required to conform to the regular discipline of the English Church; bishops, presbyters and deacons of C.S.I. may be invited to preach in anglican churches by permission of the local diocesan bishop. The same permission is required for visitors from C.S.I. wishing to celebrate the Holy Communion, on condition that they exercise this privilege in anglican churches only; authority to celebrate the liturgy of C.S.I. is subject to the diocesan's approval. Equally, the requirements of the Colonial Clergy Act must always be fulfilled and the rules and regulations for admission to the regular ministry of the Church of England will also be applicable to ministers of C.S.I. desirous of entry into that ministry. Finally anglican bishops, priests and laity may accept the hospitality of C.S.I. when visiting that territory.[2]

[1] *The Church of England and South India. Convocation Decisions, Ecumenical Review*, viii, 1955, pps. 42-54.

[2] Since ending this essay, the author received a letter dated 13th January 1956, from a Canon of Calcutta Cathedral, now addressed from Bishop's House, Allahabad; its contents read thus:

"As far as I know there is no intercommunion as between one Church and the

These concessions do not contravene established catholic principles. Nor do they apply to members of the parent denominations in England with whom negotiations for intercommunion are not in progress, because episcopacy has yet to receive acceptance in such terms as were reached in South India. Nor do these resolutions conflict with the provisions for the occasional granting of access to the sacraments which prevail between the orthodox and roman churches in cases of necessity.

CARITAS CHRISTI URGET NOS

When emergency demands drastic action, the immediate remedies may have to be improvisations or even anomalies on the understanding that these are temporarily permissible as the only method of meeting the pressure of circumstances. Between the two Wars a wave of nationalism clearly imminent in the Far East gave impetus to the fear that, if Great Britain ceded the Government of India, foreign missionaries might no longer be welcome and by their departure would leave the Indian Christians in so small a minority that the very existence of Christianity in the sub-continent might be endangered. Hence in South India there was present a compelling motive to achieve unity.

We could better understand this urgency, had we taken part, over a number of years, in the life of the Ecumenical Move-

other, but it is possible, and perhaps likely that priests of C.I.P.B.C. happening to visit South India may celebrate the Eucharist if staying with a friend. But I don't know of any case. Also I think it is certain that communicant members of C.I.P.B.C. going to live or stay in South India would be admitted to Communion. An episcopally ordained priest of C.S.I. might celebrate in C.I.P.B.C.—Spiritual hospitality would be given along the lines of the Convocation proposals. India is the size of Europe and these cases would rarely arise. But the Churches are not in communion until the period of thirty years (or whatever it may prove to be) is complete and C.S.I. wholly episcopal or has decided not to be. There is no doubt that Episcopacy has been accepted in C.S.I. and they would never go back. In conscience sake at present they allow exceptions. But an exception does not invalidate a Rule.

"For twenty years I personally spoke against the South Indian scheme. I felt that doctrinally there was not only possibility but likelihood of theological aberrations in the direction of social Christianity, but events have proved the opposite. *Theologically they are impressively sound and some of them very able. I am told that Episcopacy is no longer in question. It is accepted. And in course of time the whole ministry will be episcopally ordained.*

"What I have come to see is that the only alternative to the C.S.I. 'experiment' would be permanent disunion, and that I think is impossible in India once the Europeans are all gone. *It is a miracle to me now that the non-episcopal people have been won over and accepted Episcopacy.* It may be the forerunner of Reunion in many other parts of the world. My own feeling is that we have only to be patient and very charitable and go on thinking out our own position more deeply, and great things will come, perhaps after our time." G. B. Elliot.

ment and the World Council of Churches, maintaining continuous contact with all the new Churches and their missionary problems. We cannot do better than quote some extracts from a fine book written by the Bishop of Chichester and entitled *The Kingship of Christ*. It demonstrates how imperatively the love of Christ impels this work of unity.

Our first quotation is the Bishop's graphic picture of one of the originators of the South India Scheme:

> "Bishop Azariah of Dornakal (India) had been the outstanding champion of Church Union in South India ever since 1919. I remember him vividly at the Lambeth Conference of 1920 . . . appealing to his older brothers in the Anglican communion to give their support to the formation of a united Church in South India, of which four Anglican dioceses would be a large part. It was another twenty-eight years before union came.
>
> "He told the audience at the Edinburgh Conference of 1937 of a conversation with Dr. Ambedkar, the leader of the Untouchables, in 1935. It was after the latter's denunciation of the caste system; when he called upon his 60,000,000 fellow Untouchables to renounce Hinduism with him. They had to find another religion than Hinduism. Many of them, Dr. Ambedkar said, are much drawn to the acceptance of Jesus Christ as the Way, the Truth, and the Life: but 'when Christianity is mentioned, they remind me of the many divisions within the Christian Church; we are united in Hinduism, say they, and we shall become divided in Christianity'. And Bishop Azariah could only confess—'I had no answer to give'. The Bishop ended his speech a few minutes later with these words: 'We want you to take us seriously when we say that the problem of union is one of life and death with us'."[1]

These words '*life and death*' were re-echoed in 1952 at the third World Conference of *Faith and Order* at Lund, when Professor Joseph Hromadka of Czechoslovakia spoke of the tremendous challenge presented by the revolutionary and socialistic ideology and its salutary effect:

> "We are realizing what it means (*theologically* speaking) to walk between life and death. Every word, and category, every traditional Church activity has to be rethought, reinterpreted, re-evaluated as to its integrity and relevance."

Another statement by representatives of the younger churches, from lands in which Church union negotiations have either been completed or are in progress, asked their fellow-delegates: "to remember 'that unprecedented situations cannot be dealt with in every detail by the precedents of Church history'; and also appealed to them 'to encourage similar schemes of union amongst yourselves and your kindred overseas' ". Special account must be taken of these younger churches,

[1] *Op. cit.*, p. 141

whose importance is out of proportion to their numerical strength. As one of the Indian delegates remarked:

> "More than half the population of the earth lives in the lands of the younger Churches, and their delegates represent not only their particular Churches, but also the countries in which they live and the cultures in which they move."[1]

The Letter sent to the Member Churches from Lucknow after the meeting of the Central Committee of the World Council of Churches in 1953, preparatory to the Evanston Conference, is most relevant to the problem under discussion:

> "No one can enter today into the Asian scene without realizing at every hand the urgency with which many of the Churches and Christian people are crying for unity. Where Christians find themselves as a small minority in the midst of vast communities of non-Christian people the call of God to all of us to seek for unity is powerfully reinforced by the demands and circumstances of the situation, and by their own task of witness."

The same letter does not neglect the theological conditions required for any real unity; nor does it pretend that a local half-solution can be sensible, if the parent churches throughout the world do not make an analogous effort to draw together; otherwise the only result will be an abortive situation wherein C.S.I. remains in communion with various churches still separated from each other.[2]

> "There are dangers in this very sense of urgency which cannot be disregarded. Unity may sometimes be looked upon as a solution of all problems. It may be sought without due regard for truth in doctrine and soundness in order. But, having said this, we feel bound to state that the Churches of the West are called to show great understanding and a readiness to give full freedom and continuing support to their brethren in the East as they seek to find God's purpose for them in their own time and place."[3]

Many have thought the union in C.S.I. involves the sacrifice of catholic principles. But we recall P. Bouyer's reassuring judgment that the C.S.I. formulary appears to be faultless in its proclamation of fundamental dogmas. It is indeed a principle that we ought not to allow a false zeal to blind us to the axioms of faith in order to gain unity at any price, but equally we must not use theology to thwart the urgent pressure of the Church's very life. Patently in South India there was an unprecedented exigency of life and death for Christianity itself. Was there not a decisive moment, when Bishop Azariah could only confess (in the face of divided

[1] *Op. cit.*, p. 80

[2] Here we must emphasize that the same reasons demand a simultaneous endeavour for reconciliation with the orthodox and roman catholic Churches.

[3] *Op. cit.*, p. 94.

Christendom): "I had no answer to give"? If now the sub-continent, like its vast neighbour China, should find its new religion in the ardent faith of Marxist atheism and in an ideology which claims to provide the solution for the economic miseries afflicting Asia, where will rest the dread guilt for what is lost to the empire of Christ the King?

Twenty years have passed since the leader of the Untouchables approached Bishop Azariah. No doubt, a trickle of individual converts has continued or perhaps been accelerated by the Union in C.S.I. But the decisive moment was lost. In 1935, not even the emissaries of the Church of Rome with her universal mission, could attract those millions to find their refuge where they should have found it in the One Fold of the Eternal Pastor. Does not this failure of Christendom in our generation strike our conscience in the present 'raggle-taggle' controversy, this 'chop-logic' of 'Geography triumphing over logic', this insoluble quibble about 'intention' in the Orders of C.S.I.?

Had the uniting denominations waited until all the members of the South India United Church and the South India Province of the Methodist Church were ready to accept anglicanism, the union would never have been achieved. Eight years have passed since the inauguration of C.S.I. in St. George's Cathedral, Madras. Our theological appraisal of it must not halt at its present condition but must proceed to envisage its historical progress towards either a greater separation or a wider reunion. At this stage C.S.I. has only an economic union with the anglican tradition and full reunion remains a potentiality.

The fervent prayer of all who look for the fulness of Christian unity should be that C.S.I. may share in "the ceaseless building of the human city by the action of that divine-human leaven which is the Church of Christ—the society of those who are making perfect their personal dignity as sons of God under the supernatural influence of grace, and who are harmoniously developing all their human inclinations and energies to build the powerful network of the human community.[1]

There is nothing astonishing if an advance towards C.S.I. has provided a marked tendency towards Rome. This simultaneous, double movement is proof that in the Church of England there is a true spirit of reunion, seeking full and total return to unity and not slipping solely towards protestantism. The one misfortune is that these two tendencies

[1] Consistorial allocution of Pius XII, February 1946.

have appeared contradictory; that the catholic wing has regarded every tendency towards intercommunion between anglicans and C.S.I. with defiance and hostility, whilst the evangelical wing has not always shown a full respect for tradition, and for the biblical principles, more and more evident concerning the structure and unity of the Church. Each party ought to make an effort for mutual understanding and have sufficient confidence in the mystery of the Church to assure themselves that an ecumenic movement towards unity, so far from impairing, will more readily strengthen an effort towards apostolicity and fulness of truth.

We trust that in this essay we have made a loyal attempt to give positive appreciation to a striking realization of ecumenism, whilst making such partial criticisms as we were bound in conscience to formulate. We have also sought carefully to make the essential nature of catholic requirements understandable to evangelicals.

The movement towards Rome and to a total reunion at once demands serious consideration of the Roman claims, not solely because obviously the Church of Rome cannot dream of abandoning them —at most she could regulate or modify their application —but because there is in these claims a given, traditional principle in its nature as important as episcopacy which the Church of England requires the Free-Churches to adopt. For this reason we have not shrunk from quoting, at some length, statements of latin theologians, necessary for this dialectic.

It is encouraging to note the continued readiness of representatives of the World Council of Churches to maintain contact with members of the Church of Rome. Writing in *The Ecumenical Review* about the 'rigid attitude' of the Roman Church and the 'part that veneration of Mary now plays in its life and doctrine', Ernst Kinder, Lutheran Professor of Systematic Theology at Münster, declares that, although many in protestant circles can no longer see any basis for reaching understanding with roman catholics, "on a deeper level it seems to me this reaction is wrong and even dangerous . . . the consequent slamming of the door in the face of the Roman Church would turn the Ecumenical Movement more and more into a world-protestant movement and in the long run would probably lose the essential partnership with the Orthodox . . . *We cannot do without the Roman Catholic Church*. . . . It occupies a special, indispensable place in a truly ecumenical movement."

These problems should not be judged by the measure of human impossibilities; that would be to limit the action of God with whom all things are possible. Reunion with Orthodox and Free or Confessional Churches, reunion with the Apostolic See, and the internal unity of the Church of England can and should be progressing simultaneously, so that at some foreseeable date, the ardent desire of our Lord's prayer at the Last Supper may be fulfilled.

Feast of St. Gregory.
12th March, 1956.

Donald Rea,
Eye Vicarage,
Suffolk, England.

POSTSCRIPT

In my Foreword I expressed my gratitude to the roman theologians who had read this essay. Most generously certain of them gave it a second and more attentive reading. They intimated that they could not approve a formula used twice by me. I am very grateful to have had my attention drawn to this point and there was just time to delete it from the printed text. It will, I think interest readers to study the necessary correction; clearly I prefer to use an understatement than risk any regrettable exaggeration or create a misunderstanding.

The formula occurred twice. It was first used on page 11 in a brief summary of subjects to be discussed and in the mental context of the Thomist definition of membership of the Church by faith and charity; it read "separated Christians have an actual but imperfect membership in the Visible Church. When using the formula again, my text was less affirmative: "this results *in a measure* of actual but imperfect membership". This second context was on page 20 after the citation of *Codex*: *Canon* 87.

The theologians tell me that the phrase: *"actu non autem perfecte"* is erroneous, on the ground, I suppose, that such an expression might imply that dissidents are on the same footing as members in communion with the Apostolic See, who are actual members of the Church but not perfectly, because of some imperfection in faith or charity: *actu perfecto, non autem perfecte ex parte subjecti*. I should not wish to appear to nullify the difference between roman catholic members of the Church and other Christians. Perhaps the phrase should have been expressed: *actu imperfecto, incompleto*;

separated Christians have an incomplete membership of the Church or are members in imperfect actuality. According to roman doctrine it is the visible act of adherence to Christ and to the Church which is itself defective when it occurs outside apostolic communion and unity and where it is not accompanied by the full teaching of the faith.

Nonetheless, provided Baptism is valid, it remains a supernatural act meeting the need of the potentiality in fallen man, remitting original sin and conferring the character of a member of Christ. On the spiritual plane, faith and charity unite a soul to Christ; baptism puts him on the sacramental plane, namely that of *character* and also of visible rights such as the Codex directly envisages. The obstacle of excommunication, referred to in the Codex and discussed on page 20, is in quite a different category from the imperfect membership of (shall we say) a catholic lukewarm in faith and charity, or of one excommunicate by reason of his own unhappy act. It is the inevitable defect of the heritage of schism or heresy with the resultant incompleteness of faith.

I trust that in this comment on what might have appeared a deliberate overstatement, I have made clear my desire to find a terminology to express what eludes precise definition. My whole endeavour was simply to emphasize the capital importance, in so far as membership of the Church is concerned, of valid and visible sacraments, placing Christians and separated communities in a situation wholly different from that of pagans.

Another critic reproached me with defending the validity of anglican Orders. But I submit with respect that he had not exactly grasped my thought. As every reader will have observed, I have deliberately abstained from reopening a painful controversy on what occurred in the sixteenth century. I was making an argument *ad hominem* towards my fellow anglicans: "If the anglican Orders are valid, those of C.S.I. seem also valid". In conscience I could obviously not continue my ministry, if I put the first point in doubt, but I do not ignore the fact that roman theologians would not be able to go with me in that respect.

If I may continue for the sake of my anglican readers, I would add that I feel in agreement with the critics of C.S.I. in deploring the defects in the formulae of Union; but one must also pay some attention to the good qualities of the undertaking realised thereby. I would also agree with the critics of C.S.I., that in the present state of things, the "perfect" Church could scarcely contemplate intercommunion with C.S.I. But I believe that the mind of the Conference at Toronto and also catholic theology allow us to consider the Church of England as an imperfect Church, on its way to accomplishing the will of Christ, and that a qualified intercommunion with C.S.I. could be regarded as a stage in this advance. May our Lord, who did not condemn the Publican and Samaritan, guide us in all further progress.

BIBLIOGRAPHY

Mystici Corporis Christi, Encyclical Letter of Pope Pius XII.

The following articles in *Irénikon*:

Dom Cl. Lialine: *Une Étape en ecclesiologie: Réflexions sur l'Encyclique Mystici Corporis* xix, 3-4, 1946 and xx, i, 1947; P. Michalon, *L'étendue de l'Église* xx, 2. 1947; Dom J. Gribomont, O.S.B., *Du sacrement de l'Église et de ses réalisations imparfaites. Essai de Théologie du Schisme* xxii, 4, 1949.

From *Eastern Churches Quarterly* (ECQ):

Dom Cl. Lialine. *The Holy Ghost and the Mystical Body of Christ.* ECQ Vol. vii Supplementary 1948: Fr. B. Leeming, S.J., *The doctrine of the Mystical Body and its connection with oecumenical work*; and Dr. E. Elefteriades (Orthodox), *The Union of the Churches*, ECQ vii, 8. 1948; Dom Thomas Rigby, *Reunion and the Episcopate* ECQ vii, 7. 1948; Fr. Joseph Heald, *Membership of the Church*, ECQ, v. 304, 1942; A. H. Armstrong, *Membership of the Church*, ECQ, viii, 4, 1949.

L. Bouyer (*op. cit.*) and *Le Mystère Pascal*, Paris, 1947.

M. J. Congar, O.P., *Divided Christendom, Chrétiens désunis*, Bles, London 1939, and art. *Schisme* in *Dict. Théol. Cath.* xiv, Paris 1939, col. 1308—1510.

1054—1954, *L'Église et les Églises, Mélanges* L. Beauduin, Chevetogne, Belgium, 1954, 2 Vols. 240 fr. b. each.

L. Cerfaux, *La Théologie de l'Église suivant saint Paul*, Paris 1942.

A. Liégé, *L'appartenance à l'Église et l'encyclique* Mystici Corporis Christi, in *Revue des sciences philosophiques et théologiques*, xxxii, 1948.

O. Semmelroth, S.J., *Die Kirche als Ursakrament*, Frankfurt am Main 1953.

E. Mersch, S.J., *Le Corps Mystique du Christ*, Louvain 1936; Eng. Trans. by J. R. Kelly, S.J., *The Whole Christ*, publ. Dobson, London. Also *La Théologie du Corps Mystique.* Louvain 1944.

Mgr. C. H. Journet, *L'Église du Verbe Incarné*, II, pps. 706—869.

Istina, quarterly. *Vers l'unité chrétienne*, monthly bulletin.

C. J. Dumont, O.P., articles in the above, now published in one volume. *Les Voies de l'Unité chrétienne*, Edit du Cerf, Paris 1954.

Council of Trent. Denzinger, 895.

Codex Juris Canonici, Can. 87 (Baptism), *Can.* 100, *Can.* 1099, 2 and 3, par. 2.

G. K. A. Bell, Bishop of Chichester, *The Kingship of Christ*, Penguin Special, S. 161, price 2*s.*, 1954.

O. Tomkins, *The Wholeness of Christ*, S.C.M. Press, London.

The Ecumenical Review, Geneva, quarterly, price 4*s.*, obtainable from British Council of Churches, 10 Eaton Gate, S.W.1.

Ernst Kinder, article in *Ecumenical Review*, VII, No. 4, July 1955: *Protestant—Roman Catholic Encounter. An Ecumenical Obligation.*

E. C. Rich, *Spiritual Authority in the Church of England*, Longmans. 21*s.*

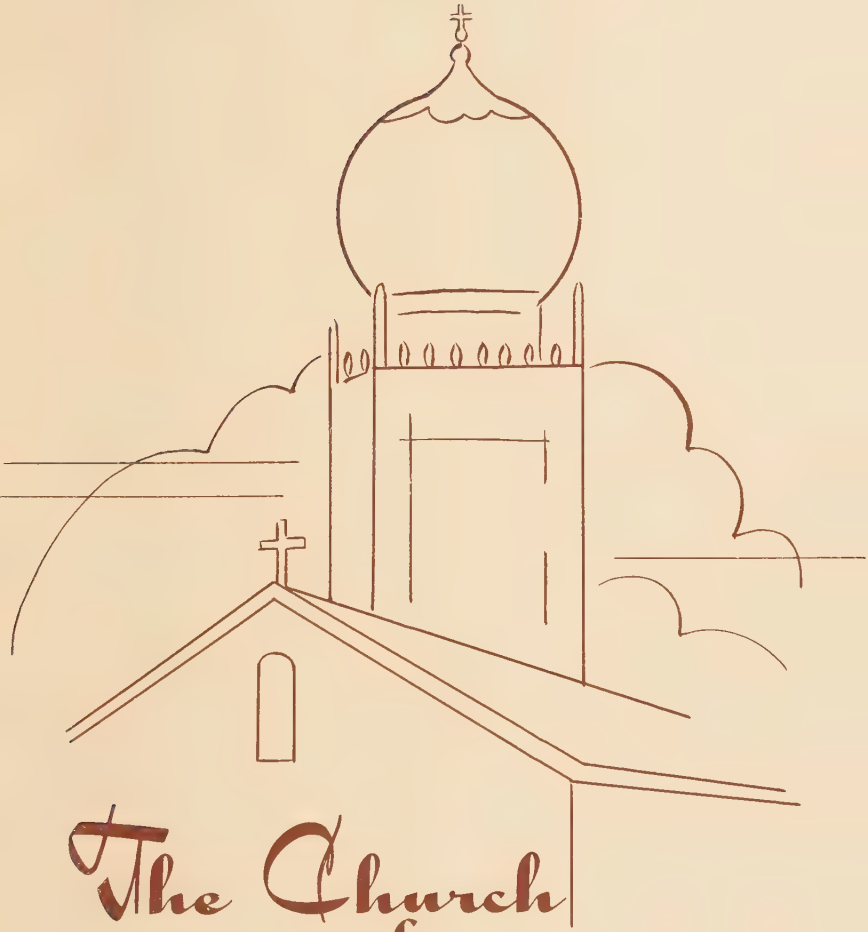
Henry St. John, O.P., *Essays in Christian Unity*, Blackfriars. 12*s.* 6*s.*

History of the Ecumenical Movement, 1517–1948, edited by Ruth Rouse and Stephen Charles Neill, S.P.C.K., London. 32*s.* 6*d.*

THE REV. RICHARD R. OVER
EPIPHANY MISSION BOX 61
BAGUIO, PHILIPPINES

1913

MAR 25 1957



The Church of South India

An Invitation to Study

Prepared by
The Rev. Brewster Y. Beach, *Director*
DEPARTMENT OF CHRISTIAN EDUCATION
DIOCESE OF DELAWARE

WHAT IS IT?

The Church of South India is the union of four Christian missionary bodies which had heretofore carried on their work separately. These four bodies are: four dioceses of the ANGLICAN Church of India, Burma and Ceylon; The English METHODIST, the PRESBYTERIAN and the CONGREGATIONALIST Churches. After 30 years of negotiations, in September 1947, these bodies united as one Church of South India.

The Church of South India covers the graphical area south of a line drawn from Bombay to Calcutta. It comprises 14 Dioceses with 1,140,000 members. As such it is the largest non-Roman Christian Church in Asia. Not included in this Union are 4 Parishes of "continuing Anglicans", the Lutherans, Baptists, and Orthodox bodies. There are 6,300,000 Christians in all India, while there are 356 million Moslems and Hindus. The whole of South India is poverty stricken and the majority of Christians are former outcastes. The average salary of a Bishop in South India is 300 rupees, or $75 a month; that of a pastor, $15 and of a laborer, $7.50. There is, however, great enthusiasm among the people, with a central emphasis by Church leaders on education and training of all kinds. The Women's Fellowship, like our Women's Auxiliary, has 1,000 branches, with 10,000 members, and the Women's Christian College in Madras has received UTO monies in the past.

WHY DID THIS UNION TAKE PLACE?

The dominating conviction of the leaders of these four uniting bodies was that the disunity of the Body of Christ was a flagrant sin against the Head of the Body, and that His prayer that "They may all be one" must

be taken seriously and literally. To them, the Gospel could be presented to the non-Christian people of India only if the Church itself witnessed to that one-ness in Christ that it sought to proclaim to others. As long as non-Christians had to choose which branch of Christianity they would ally themselves to, that witness was compromised. The means of recovering the Church's wholeness meant to them a commonly accepted and effective ministry throughout the whole Church. And this, in turn, meant a return by all uniting Churches to the historic episcopate as that form of ministry which had been and could again be the means to and expression of the Church's unity. When it is remembered that three out of four uniting bodies in South India not only had no such historically continuous ministry as the episcopacy represents, but in great measure whose very existance was bound up with resistance to episcopal claims, the difficulty and wonder of the achievement of such a union is revealed.

WHAT IS THE BASIS OF THIS UNION?

A guide in working out the basis of union for these four bodies was the famous Lambeth Quadralateral of 1888, in which the bishops of the Anglican Church set forth the four essentials upon which any re-union of the Church, in which the Anglican Churches could participate, must rest. These essentials are:

I. THE HOLY SCRIPTURES of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

II. THE CREEDS: The Apostle's Creed, as the Baptismal Symbol, and the Nicene Creed as the sufficient statement of the Christian Faith.

III. THE TWO SACRAMENTS ordained by Christ Himself - Baptism and the Supper of the Lord - ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

IV. THE HISTORIC EPISCOPATE, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

The Basis of Union of the Church of South India accepts all four of these essentials, although it words these essentials somewhat differently, and makes two important qualifications about the Creeds and the Episcopate. It is over these two qualifications that some hesitancy in our Church has been expressed. The wording of these qualifications are as follows:

Regarding the Creeds: The Church of South India "accepts the fundamental truths embodied in the Creeds . . . but does not intend thereby to demand the assent of individuals to every word and phrase in them, or to exclude reasonable liberty of interpretation, or to assert that those Creeds are a complete expression of the Christian faith."

Regarding the Historic Episcopate: The Church of South India "accepts the Historic Episcopate in a constitutional form, while not committing the united Church to the acceptance of any particular interpretation of episcopacy as a necessary qualification for its ministry. The CSI agrees that, as Episcopacy has been accepted in the Church from early times, it may in this sense fitly be called historic, and that is needed for the shepherding and extension of the CSI. Any additional interpretations though held by individuals, are not binding on the CSI."

HOW WAS THIS UNION ACHIEVED?

The leaders of the uniting bodies were agreed on two basic principles: that there be one ministry, and that communion be maintained and extended to all parent Churches. The basic problem then was how to unify the ministry into an episcopal one without either discrediting the validity of the non-episcopal ministries of the three non-episcopal bodies, or breaking communion with the non-episcopal parent Churches.

The Church of South India dealt with these problems in the following ways:

1. No one has to be re-confirmed or re-ordained by a Bishop. All existing members and ministers of the uniting Churches are accepted as members and ministers respectively of the United Church, regardless of whether they had been episcopally confirmed or ordained.

2. Furthermore, in line with this conviction, for a period of 30 years (until 1977) the ministers of any Church whose missions had founded the originally separated parts of the United Church may be received as ministers of the United Church whether they are episcopally ordained or not. The actual number of such admissions is very few, and the CSI prefers to ordain such persons itself when possible. After the end of 30 years, CSI will determine if this policy ought to be reviewed in the light of its basic conviction that there shall be a unified episcopally ordained ministry (#3 below).

3. From the date of the reunion on, a unified ministry in continuity with the historic episcopate is both begun and effectively maintained. It is the intention and expectation of the uniting Churches that eventually every

minister exercising a permanent ministry in the united Church will be an epicsopally ordained minister. This was accomplished by recognizing the Bishops of the four uniting Anglican dioceses as bishops of the united Church. At the inauguration of the Union these four bishops consecrated nine new bishops of the united Church, and thereafter every consecration is to be performed by at least three bishops. Also, every new candidate for the ministry is to be ordained by the laying on of hands of a bishop.

4. Episcopal confirmation is not absolutely required for communicant status in the united Church, it being maintained that "sufficient agreement about the theology of Christian Initiation has not been reached among Christian scholars to justify an attempt to hasten the application of any one rule". The rite of episcopal Confirmation, however, is strongly recommended, a service for same has been produced, and is being more and more widely used. Communicant status in the CSI "belongs to those who having received instruction, make public profession of their faith at a public service, which shall include prayer for them that they may be strengthened by the Holy Spirit and may receive His manifold gifts of grace for their life and work."

5. Finally, the CSI desires to be permanently in communion (i.e. have reciprocal relations between churches as to faith, ministry and sacraments) and fellowship with all the Churches with which its uniting Churches have had communion and fellowship.

WHAT IS THE BASIC OBSTACLE TO FULL INTER-COMMUNION BETWEEN OUR CHURCH AND THE CHURCH OF SOUTH INDIA?

The basic obstacle lies in the realm

of the ministry, and particularly of the place and significance of the historic episcopacy in the church. Both Churches agree to the necessity of an episcopally unified ministry, and have such a ministry themselves, but the Church of South India gives equal weight to another principle, namely, that full communion shall be maintained and extended with its parent Churches. This places the Episcopal Churches in a difficult position, for while it could be in communion with the CSI as a separate church, to do so would also involve the Episcopal Churches being in communion with the other non-episcopal parent Churches of the CSI. To many in the Episcopal Church, this would compromise what to it is an essential principle - that union be entered into only on the basis of all uniting bodies having a common episcopal ministry. While it does not deny that God blesses the ministries of non-episcopal Churches, it maintains that such Churches do not have a fully regular ministry which is a necessary element of full Catholicity, and therefore of full intercommunion. The CSI on the other hand, holds that "the fact that the CSI has, through provision for episcopal ordination and consecration, secured a unified ministry which links it historically with other episcopal churches, does not involve any judgment upon the validity and regularity of any other form of ministry, and the fact that other Churches do not follow the rule of episcopal ordination will not in itself preclude it from holding relations of communion and fellowship with them."

WHERE DOES OUR EPISCOPAL CHURCH STAND IN RELATION TO THE CHURCH OF SOUTH INDIA?

The General Convention of 1955 authorized the Presiding Bishop to appoint a delegation to visit CSI and make a report evaluating that

Church and submitting whatever recommendations it could as to the possible relations of the Episcopal Church in the U.S.A. with the CSI. That Delegation was appointed, visited South India in 1956, and returned to make a written report which included Recommendations governing the relations of our Church with CSI. This report, which is now available for discussion and study by the whole Church, was given to the Joint Commission on Ecumenical Relations of the General Convention. Acting upon the advice of a Sub-Committee of Theologians, the Joint Commission has framed its final resolutions. Since each national branch or province of the Anglican Communion is an autonomous Church, the relations of each such body with the Church of South India is a matter for independent action. Already several provinces of the Anglican Communion have taken action in the matter. Not every province has acted similarly, but the framers of our own Church's recommendations have taken into consideration the action of these other Provinces. Since one of the main items of business for the 1958 Convention in Miami will be the discussion and approval or amendment of these resolutions, they are here presented in full, following some main points set forth in the body of the report:

STATEMENTS FROM THE REPORT
OF THE JOINT COMMISSION ON ECUMENICAL RELATIONS

"The CSI should not be regarded as an experiment in Church unity. It is a Church and a Church on the precarious missionary frontier of Christianity. It is a Church of Indians in India, a tiny Christian bastion surrounded by millions of non-Christian people, themselves today exposed to the forces which militate strongly against a Christianity still identified with the European and western powers. It is not at all unlikely that in years ahead the natural way for us to share in the effort of Christian evangelization in southern India will be thru CSI. In the face of this urgency,

where principle will permit it, it would seem that the missionary imperative of our faith dictates the maximum effort to establish relations as will permit the lending of such spiritual and physical resources as we have to the task of Christianity in this critical area."

The report adds, however, - "The favorable action taken by several Anglican Churches and similarly proposed in this report does not necessarily imply that the way taken to union by the CSI establishes a proper pattern for the union of episcopal and non-episcopal traditions. That is a wider question than the one we are considering, yet some of us wish to assert our strong agreement with the counsels offered by the Lambeth Conference of 1948 that the unification of the ministry is likely to be a prerequisite to success in future union plans."

RESOLUTIONS OF THE JOINT COMMISSION

I. Be it resolved that: Having considered the form and practice of consecration and ordination in use in the CSI, and the intention explicitly asserted in its Constitution "that eventually every minister exercising a permanent ministry in it will be an episcopally ordained minister", we acknowledge the bishops, presbyters, and deacons consecrated or ordained in the CSI at or after the inauguration of that Church as true bishops, priests and deacons in the Church of God.

II. And be it further resolved that:

1. A bishop or episcopally ordained presbyter of the CSI, when temporarily within a diocese or district of the Protestant Episcopal Church may be invited to celebrate the Holy Communion in churches of the diocese or district in accordance with the order of administration of the Holy Communion in the Prayer Book of this church, with the permission of the

bishop, provided he be willing while within that diocese or district to celebrate in Protestant Episcopal churches only except upon occasions recognized by the bishop as having major ecumenical significance.

2. An episcopally ordained deacon of the Church of South India when temporarily within a diocese or district of the Protestant Episcopal Church may be invited to assist at services of the Holy Communion in churches of the diocese or district with the permission of the bishop.

3. Bishops, presbyters and deacons of the Church of South India may be invited to preach in churches of the Protestant Episcopal Church, with the permission of the bishop of the diocese or district.

4. A bishop or episcopally ordained presbyter or deacon of the Church of South India may be granted license or permission for a stated period of time to act and officiate as a bishop, priest or deacon of the Protestant Episcopal Church, and such bishops, presbyters and deacons shall be thereupon subject in all respects to the canons and other regulations that govern ministers of the Protestant Episcopal Church.

5. The bishop of a diocese or district may upon special occasion authorize the celebration of the South Indian Liturgy in a Church within his jurisdiction for the congregation of that church by a bishop or episcopally ordained presbyter of the Church of South India.

6. Bishops and priests of the Protestant Episcopal Church who visit the territory of the Church of South India may accept the hospitality of that Church for celebrating the Holy Communion within it.

7. Communicant members of the Church of South India when temporarily within the dioceses or districts of the Protestant Episcopal Church may receive Holy Communion in Protestant Episcopal Churches. Members of the Church of South India who desire to become habitual communicants or communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of the Protestant Episcopal Church.

8. Members of the Protestant Episcopal Church who visit the Church of South India may accept the hospitality of that Church for receiving Holy Communion and other sacramental ministrations at the hands of its bishops and episcopally ordained presbyters.

Commenting on these resolutions, the report observes: "What is established . . . is something short of full intercommunion - a relation best termed that of 'limited intercommunion.' Furthermore, the resolutions themselves are necessarily interim measures. Until further development has taken place within the life, worship and Church order of the CSI, and its own acknowledged interim period has passed, the question of full intercommunion is not raised. Yet it is through a relation that has its beginning in limited intercommunion, establishing now the fullest possible fellowship with the CSI which is consistent with Anglican principles, that the Churches may gradually grow into that closer unity in which, as the last Lambeth Conference put it, 'there shall be full communion between the Church of South India and the Churches of the Anglican communion'."

From the point of view of the Church of South India, the "further development" that is taking place within that Church can avail for the cause of unity only as a similar development takes place among the rest of the Churches of Christiandom. It sees this part of the issue

in this way: "We are united in one Church; our parent Churches are divided. If it is now insisted that we state what our permanent relation with them is to be, we can only say that we can be content with nothing except that they should be united as we are. So long as they remain divided our position must remain anomalous from the point of view of any one of the divided Churches. But from the point of view of the historic faith of the Church we must surely judge that the real anomaly, the real scandal, is that the Church should be divided. We have promised at the end of 30 years to give equal weight to two principles: that our ministry shall be one, and that we shall maintain and extend full communion with our parent Churches. As things stand, these two principles are irreconcilable. They can be reconciled when the parent Churches now divided are united. Our act of union is an act of faith in the Holy Spirit that He will bring this about."

The immediate decision on whether we establish limited intercommunion is now before us, as it soon will be before the delegates we send to the General Convention. The purpose of this booklet, and the more extended reports and books recommended below, is to assist the clergy and laity of our Church in making an informed and Godly judgment in this most vital matter.

A SUGGESTED BIBLIOGRAPHY FOR FURTHER STUDY

(All these books and booklets may be ordered thru The Diocesan Resource Center, 2020 Tatnall Street, Wilmington, Delaware)

EMPTY SHOES - A Study of the Church of South India Prepared by authorization of the Joint Commission on Ecumenical Relations, National Council, 281 Fourth Avenue, New York 10, New York, Price $1.00

Written for lay people, this 150 page book describes the life of the Church of South India, the whole background and detail of the union, and the Episcopal Church's position. Includes a section for study groups.

CSI FACTS - Holy Cross Press, West Park, N. Y. Price $.35

A 23 page booklet, bringing together for easy comparison the controversial passages of the Constitution of the CSI and other official documents of the CSI with related official documents and authoritative statements of the Anglican and Protestant Episcopal Churches. A most useful resource booklet for those wanting to study in greater detail the actual statements of the two Church bodies.

REPORT ON SOUTH INDIA - The report of the Delegation to the Church of South India with certain recommendations and theological comments. Joint Commission on Ecumenical Relations, 281 Fourth Avenue, New York 10, N. Y. Price $.50 84 pages

THE COMING GREAT CHURCH - Essays on Church Unity by Theodore O. Wedel, MacMillan, Price $1.80. 159 pages. One of the best books available on the whole movement for Church unity and the basic issues involved. Highly recommended and readable.

THE REUNION OF THE CHURCH - By J. E. Lesslie Newbigen, S.C.M. Press, 1948. Written by one of the "architects" of the Union, this is a detailed theological account of the basis for the union. Excellent, but not an easy book.

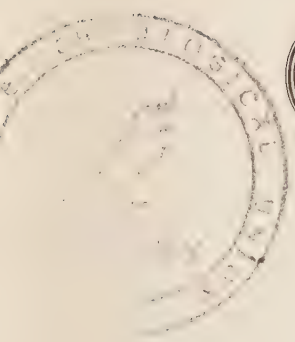
The Holy Spirit at Work

by

The Right Rev. Edward S. Woods,
Bishop of Lichfield, England

and

The Right Rev. Michael Hollis,
Moderator of the Church of South India



News of
The Church of South India

FOREWORD

On September 27th, 1947 the Congregational, Presbyterian, Methodist and Anglican Church in South India united to form the *Church of South India.* (C.S.I.) This meant the organic union of churches involving over a million Christians and included four dioceses of the *Church of India, Burma and Ceylon,* (C.I.B.C.) which is the name of that part of the Anglican Communion which is in India. The Archdeaconry of Nandyal of the Diocese of Dornakal, and one association of the Congregational Church alone remained outside the union at its inception. The latter, however, has since joined the Church of South India. As it is the first time that Churches representing such different types of polity have ever united, Dr. Henry S. Coffin, President Emeritus of Union Theological Seminary, has hailed the union as "the most significant event in ecclesiastical history since the Reformation."

The Union did not happen over night, but was the result of a movement toward unity that began in 1908 when the Congregational and Presbyterian Churches in South India joined to form the South India United Church (S.I.C.U.). The planning for the larger union was initiated by a group of 39 laymen—all Indian except 2—who met in 1919 at Tranquebar, the historic spot where in 1706 the first Protestant missionaries landed in India, and drew up a manifesto declaring their belief that union was in accordance with the will of God and calling upon all who shared that belief to work toward its accomplishment. The following year saw the beginning of the negotiations which were to result twenty-seven years later in the inauguration of the Church of South India.

All who share the vision of the reunion of Christendom have been eagerly watching the development of the Church of South India and praying for its success. As both its distances from the United States and the fact that India has not been a mission field of the Protestant Episcopal Church makes it difficult for Episcopalians to learn of the continuing progress of the Church of South India, the Episcopal Evangelical Fellowship takes pleasure in publishing these encouraging reports by Bishop Woods of Lichfield, England, and Bishop Hollis of the Church of South India.

Additional copies may be secured from:

Christ Church Office, Zero Garden St., Cambridge 38, Mass.
Grace Church Office, 325 N. Taylor Ave., Kirkwood 22, Mo.
St. James' Church Office, 4620 California St., San Francisco, Cal.

Single copies 10c; in quantity at the rate of 15 copies for $1.00.

THE CHURCH OF SOUTH INDIA: GREATEST VENTURE OF FAITH SINCE REFORMATION

The following is the text of a sermon preached by the Rt. Rev. Edward S. Woods, Bishop of Lichfield, in the Church of St. Martin-in-the-Fields, London, on the occasion of the Fourth Anniversary of the founding of the Church of South India, and first printed in the Church of England Newspaper.

We are met here today to give thanks for a great Act of God, and to pray that He will continue and complete what in His mercy He has begun. On September 27, 1947—almost this very day—before a vast throng in Madras Cathedral, an Indian Bishop, speaking for the uniting Churches, made this solemn proclamation: "In obedience to our Lord Jesus Christ, the Head of the Church, who prayed that His disciples might be one . . . I do hereby declare that these Churches are become One Church of South India, in the Name of the Father and of the Son and of the Holy Spirit. Amen." So was launched what is perhaps the greatest venture of faith since the Reformation.

"The Works of the Lord are great, sought out of all them that have pleasure therein"; and this particular work of the Lord is indeed a source of pleasure to millions of God's servants all over the world. Many of God's works are unlooked for and unexpected. They tend to take us by surprise. And they often lead—they ought to lead—to a reversal of our purely human judgments. "What God hath cleansed, call not thou common." That sharp word to St. Peter, and the whole incident of Cornelius and the gift of the Spirit to the Gentiles, marked the first big lesson that the early Church had to learn about the ways and the works of God.

SPIRITUAL BLINDNESS

Among the sins which our Lord vehemently denounced, and against which He warned His disciples, He picked out for special condemnation that of wilful spiritual blindness—as when some of the Pharisees, watching the healing of body

and soul going on before their eyes, said it was done by the devil. No wonder St. Paul, and other early Christian leaders, laid great stress on the importance of seeing straight spiritually. His prayer for the Ephesians is that "the eyes of their understanding may be enlightened."

There is similar emphasis in his letter to the Colossians (I quote from a modern version): "We are asking God that you may see things, as it were, from His point of view, by being given spiritual insight and understanding." These are injunctions to which the Church of every age, and not least of our own day, needs to pay heed. God's work in the Church of South India is, as it seems to me, a test of the insight, or of the blindness, of God's Church throughout the world. No doubt every Church is in some way defective in God's sight; how could it be otherwise, seeing that we are all sinners, for the most part only partially converted. Nevertheless it is surely possible to judge whether a Church bears on its life the authentic marks of the Lord Jesus, whether it is indeed exhibiting the fruits of His Spirit.

TAKING STOCK

So then let us endeavor, after these four years of its life, to take stock of the Church of South India: not indeed in any kind of superior spirit—for who are we to sit in judgment?—but rather as those who desire humbly to learn about this new work of God in the world.

Ever since the C.S.I. came into existence, I have personally been at pains to keep myself informed of its progress, examining from time to time a good many of the accounts of life in that Church which have been reaching this country. Perhaps the main thing which emerges from all the reports is that the Church of South India is fully conscious of *being a Church*: it knows itself as an organic unity; the separate lives of the pre-Union Denominations are becoming for the most part a memory. As to this, one may well quote the verdict of Bishop Mukerjee, the new Metropolitan of the Church of India, Burma and Ceylon, to which he gave utterance just after his recent visit to the new Church of South India. He said he had expected to find these Churches tied

together as it were for a four-legged race, stumbling and swerving as each partner asserted its own idea of pace and direction. What he did find was a Church that is already One.

Where, as in this country, in Reunion matters, for year after year we stand trembling on the brink, with interminable discussions and conferences and tentative negotiations, fearing to launch away, it is heartening to learn from South India that when you do at last take the plunge, the effect of the immersion is nothing less than baptism into new life as a Church.

This is one of the points that specially struck the Rev. Oliver Tomkins, whose great work for the World Council has been of inestimable service to the whole Church, when he was recently in South India. He says—I quote from a recent number of the *Ecumenical Review*—that he could not but observe the effect on the life of a Church of actually taking the step, in faith, of consummating union; a hundred matters, he points out, "are differently *felt* when they become the common problems of one Church and not simply points of discussion between negotiating Churches." Such results of an organic union cannot be hidden, and naturally enough exert a considerable influence on contiguous Churches; it is significant that after watching the new Church for two years the S.I.U.C. (South India United Church), who had before declined to join, have now come into the Union; they were constituted as a diocese on the third anniversary of the Inauguration.

MISGIVINGS

Some of those church people who have entertained misgivings about the Church of South India might perhaps ask, not unnaturally, what other "marks of catholicity" are emerging besides this keen consciousness of being a Church to which I have just made reference. It will be remembered that at the Lambeth Conference of 1948 there were divided views about South India. The majority of bishops—I was myself wholeheartedly of that number—were quite satisfied that the Church of South India is a true part of the Church Catholic and should forthwith be recognised as such. The minority,

while not prepared to declare the C.S.I. ministry invalid, asked for further assurance before attempting a final judgment.

One of the questions raised by them, and by others, concerned the faith and creed of the new Church. That question has been definitely answered by the Convocations Joint Committee, who, in the course of their exhaustive report, after examining a mass of evidence from South India, express themselves as "fully satisfied as to the credal orthodoxy of the Church of South India."

Other questions have been raised about the Church's liturgy and forms of worship, and particularly the service of Holy Communion. It is true that so far there is a good deal of variety, corresponding largely to the different forms of worship as used by the uniting churches in pre-Union days, though, indeed, it is not for us in the Church of England to complain of liturgical variety, or even of liturgical chaos! However, the bishops and theologians of the C.S.I., dissatisfied with their existing arrangements, have produced a Eucharistic Liturgy, which has recently received the authorization of the Synod of the Church.

This service is not just a remodelling of the Anglican Prayer Book Service or any other service in normal use before Reunion. It is an attempt, indeed a remarkably successful attempt, to return to the liturgical standards of the primitive Church, and has been warmly commended by liturgical experts of all schools of thought in England and India.

As to certain further questions which were raised at Lambeth and since, and the answers from South India—Baptism is compulsory, and universal. With regard to Confirmation—it is already being widely used in the ex-Free Church areas of the Church of South India, and all the indications are that it will, within a comparatively few years, be the general rule in the Church. Like the new Eucharistic Liturgy, it bids fair to become universal by voluntary adoption.

All the reports from South India agree in saying that one of the happiest fruits of Church Union has been the new impetus to united Evangelism, and a consciousness of new power for this vital work.

In all this life and progress in the Church of South India it seems to me impossible not to see the Hand of God. Here surely is unmistakable evidence of the Holy Spirit at work, doing new things; in and through this new Church God's glory, God's power, and the mightiness of His Kingdom are being made known unto men.

FULL COMMUNION NOW

But though all this is true, and though a great many in this country have eyes to see it, the actual relationship of our Church of England with the new Church still awaits final definition. Many of us here would be quite prepared to see our Church enter into full Communion with the C.S.I. without any further delay. But let us try, as honestly as we can, to understand the position of a loyal Anglican who hesitates and desires to wait. First, he asks to be assured in a general way of the true "catholicity" of the new Church. To that doubt I have already been suggesting some answers. But there are, in particular, two further points which trouble him. An essential condition of the South India Union, which is indeed likely to characterize all future Reunion Schemes, is that none of the participating Churches should cease to enjoy such privileges of fellowship with other Churches as they enjoyed before the Union. For example, an ex-Methodist minister or layman, now a priest or church member of the South India Church, has full right when in this country to participate in a Methodist Communion (whether or no he could under present conditions here wisely assert this right is another question).

THE MINISTRY

Further, some of the ex-Free Church ministers joining the new Church of South India have become, according to one of the provisions determining the Union, priests in the new Church without further ordination, and the new Church has not as yet definitely declared whether finally all its clergy are to be episcopally ordained; though indeed there is every probability that this will be the case, seeing that it is the expressed intention of the Church.

A partial answer to the first difficulty is found in the fact that the Convocations of Canterbury and York, since 1930, have adopted resolutions allowing a measure of partial intercommunion with the Church of Finland (1935) and the Church of Latvia and Estonia (1939), although in fact these Churches are in communion with non-episcopal Churches. With regard to the second difficulty, of there being some ministers in the C.S.I. who have not been episcopally ordained, the Derby Committee reminds us that the present situation is an interim situation, and a situation without precedent. The act of union in South India has initiated a process of growing together into one life and of advance towards complete spiritual unity. It is also perhaps an anomalous situation; but it is hardly for us in the Church in this country, as we look round at our grievously divided state, to complain of anomalies!

"We recognise," cogently urges the Derby Committee's Report, "that there must be abnormalities for so long as the movement for the reunion of the Church goes forward at an unequal pace in different parts of the Christian world. But we wish to make clear our conviction that the greatest abnormality is disunion, and that the Church can only attain to its true life when, in God's time, it is united everywhere."

UNSEEMLY HASTE

So then, at the moment, our Anglican relationship with the C.S.I. is one of partial intercommunion, the closeness of which varies from diocese to diocese. Some of us think that the three Provinces of the Anglican Communion who have declared themselves not to be in Communion with the S.C.I. —the Church of Scotland, the Provinces of South Africa and of the West Indies—have acted with unseemly haste. In other parts of the world there is a stronger faith and a larger hope, a faith which holds indeed that God is a God of order, but holds also that "where the spirit of the Lord is there is liberty."

In conclusion, I would note two things. First, South India is a portent: it is an unmistakable sign of a moving tide. "We know," said the Bishop of Bristol in a recent address, "that God is moving in the conscience of the Churches as He has not moved, as He has not been allowed to move, for cen-

turies, that in every Church some men's faces are set in a new direction. Christians have begun to find one another across the frontiers: and they are not going to lose one another again. But they are as yet a small minority."

The other thing is this. The path ahead for the whole Church is the narrow path of implicit obedience to God's known commands. We realise indeed that He wills unity; but perhaps we are at last beginning to perceive that our obedience to that part of His Will is largely conditioned by obedience to His prior command to His Church to spread His love in the world, to bring all men to a saving knowledge of His truth; in a word, to give absolute priority to the task of Evangelism. Christians and Christian Churches who are animated by a passion to save souls just cannot be kept apart.

SLOWNESS AT HOME

"I am persuaded," says the Bishop of Chichester in a recent University sermon, "that, just as it was the overwhelmingly powerful motive of the evangelisation of India that constrained Anglicans, Congregationalists, Presbyterians, and Methodists to unite in South India, it is the want of such a motive, as powerfully held, that is the real reason for our slowness at home. We have no overwhelming passion to preach the gospel to a non-Christian world."

May the fire of God descend afresh upon His whole Church, here in our land and all across the world: fire to purify and enlighten and empower. If we do really obey, and in the path of obedience receive a full measure of His enabling power, then anything may happen. Conceivably there may be some of us standing here who will not taste of death until we see the Kingdom of God come with power.

REPORT ON THE CHURCH OF SOUTH INDIA

OCTOBER, 1951

by

The Rt. Rev. Michael Hollis
Moderator of the Church of South India

The first big event in the diocese after we got back was the third meeting of the Diocesan Council, held in Madras in January. In some ways it was better than before, particularly, as someone put it, in that, while two years before we were surprised and pleased to find how much we were one, this time we were able to take it for granted. We had with us a delegation from the Church of Scotland which was visiting India and they particularly noted the determination not to override minorities in important decisions. They also seem to have been somewhat surprised that episcopacy is not necessarily autocracy! The trouble is that many people, of whatever tradition, are eager for the bishop to be autocratic, provided that he will decide in their favour. I believe that there are few things more important for us to learn than the true quality of Christian constitutionalism and the difference between a corporate discovery of the will of God by a gathering of men and women who, because they are Christians, have received the Holy Spirit; and a merely secular committee in which two or more parties have come determined to get their own way or as much of it as they can. We all, in some ways not least the churches of Independent tradition, need to rediscover the meaning and possibility of the Church meeting as an experience of and witness to the reality of the Holy Spirit.

DEVELOPMENTS IN NORTH INDIA

The Negotiating Committee for Church Union in North India has asked that the Church of South India might be represented at their meeting, both in order that our experience might be available for them and also to ensure that nothing was done which would make it impossible for the United Church there to be in full fellowship with C.S.I. The Synod Secretary, Mr. G. V. Job, whom some of you have met in Great Britain or at Amsterdam, was to have gone with me but unfortunately he was ill. The delegates represented the

Church of India, Burma and Ceylon, the Churches associated with the Baptist Missionary Society in India and Pakistan (English Baptists), the Methodist Church (British and Australian Conferences), and the Methodist Church of Southern Asia (U.S.A. Methodists) as well as the United Church of Northern India. Unfortunately, owing to frontier difficulties, no delegates from Pakistan were able to be present. Unless the relations between the two countries can be improved, it seems more and more doubtful whether all administrative unity between bodies in India and bodies in Western Pakistan is not impossible. Foreigners can cross from one side of the frontier to the other with some difficulty but for nationals of India and Pakistan it is almost impossible. It may be that Western Pakistan will have its own united Church, in fellowship with the Churches in North and South India but administratively independent.

What was encouraging was the attitude of the delegates at this meeting, no longer arguing about the desirability of union but clear that it must be and determined to face the difficulties together honestly in the certainty that God can deal with them—and will, if we let Him. In the older churches one so often felt that many people, while prepared to admit as a theoretical fact that union was right and necessary, secretly and perhaps unrealisingly added the prayer that it might not come in their time. The result of the meeting is to be found in the booklet entitled 'Plan of Church Union in North India and Pakistan,' published by the Christian Literature Society, Madras at Re. I."

INDIAN LEADERSHIP ESSENTIAL

In April we went up to Bangalore for Bishop Sargent's consecration and installation. We began with a conference of bishops and Commissaries of bishops on furlough, which included a very frank and useful discussion on the place of the missionary and on the growth of Indian leadership. It led to the drawing up, by two of the Indian bishops at the request of us all, of a memorandum on Indian leadership and the place of the missionary, which is in many ways the most plain speaking and Christian thing on the subject I know. So often what

hinders the choice of Indians for positions of leadership is not the foreigner but the unwillingness of Indians to choose an Indian other than themselves. It is also true that the Indian Church is too much organized on a system which is not Indian and that people tend to forget that none can learn to lead except by leading. I am sure that we all, foreign and Indian, must take a much more positive line over all this. A Church with so many of its key positions filled by foreigners is very vulnerable in these days.

NANDYAL

You may wonder how the Nandyal troubles are getting on. I have had to make two trips to Kurnool to give evidence in the case which the SPG representative is having to bring in order to establish the right of that Society to the management of its schools in the area. How long it will be before a decision is given no one can say. There are five people, of whom Bishop Joseph is one, who are holding up the whole matter by their refusal to agree. I think that one has to admit that there is considerable local sympathy for them in their stand against any recognition of the rights of the S.P.G. or of the supporters of the Church of India, Burma and Ceylon in the area, but they have not yet openly set up a new Church and it has seemed best not to force the matter too much. C.S.I. has made it clear that it is entirely opposed to their line of conduct, has removed Bishop Joseph from the charge of his diocese and has amalgamated the former dioceses of Kurnool and Cuddapah into one new diocese of Rayalaseema, under Bishop Sumitra, for whose patience and Christian humility no praise is too high. I was at a gathering of all the ministers in June and there is a much happier feeling, the diocese is becoming a fellowship and they are tackling their problems. But it all needs our prayers very much, especially in view of the bitter feelings which so easily are aroused when people so closely connected quarrel in villages.

There are divisions between those in C.S.I. and those staying outside it both in the former Anglican part and in the part which used to belong to the S.I.U.C. I think that other

people have formed the opinion that the Rayalaseema Telugus are not the easiest people to deal with, as I have! Matters blew up not so long ago in Nandyal over a school affair and I do not know what the end will be. I think that the acting Commissary was unwise and high-handed and I am sure that there will be no real progress until he has handed over to Rev. W. A. Partridge, who is due there next month. Mr. Partridge's position is interesting as he was an S.P.G. missionary, joined C.S.I. at the time of the inauguration in 1947 and has done very valuable work, was asked for by the Metropolitan as C.I.B.C. could find no one to take over the very difficult task of Commissary in Nandyal and was released by C.S.I. to do this. This shows that the responsible people in the two Churches are working together in Christian fellowship. He will not have an easy task as the local C.I.B.C. people in Nandyal have little desire for Christian fellowship with C.S.I. and I fear that one could not say much more about the desire of the local C.S.I. people. The real problem is not theological to any serious extent and that needs stressing again and again. I would ask your prayers for Mr. and Mrs. Partridge and for Bishop Sumitra.

NORTH KERALA

There is better news about our other most difficult area, the North Kerala Diocese. Having failed to bring about peace there ourselves in spite of all our efforts, the Synod Executive asked Dr. Koechlin, the Director of the Basel Mission, which is at work in this area, to come out and try to help. As he found it impossible to come, with the agreement of the Basel Mission, we invited the National Christian Council to send an independent Commission. Three men have just been in the area for about nine days. Dr. Bhatty, the Convener, one of the N.C.C. Secretaries, has just given me their report. Till almost the last moment it seemed that agreement was impossible and it was only last evening that the change came. The growing sense of responsibility for the whole Church and the way in which Christians are tackling these problems is full of encouragement for the future. These are none of them new problems or problems due to union, in

their essense, but there is no doubt that union has given us a new sense of their wrongness, a new sense of our corporate responsibility for whatever hinders the work of Christ's Church and a new power of tackling these problems in fellowship.

FOOD SHORTAGE SERIOUS

Our greatest anxiety at the moment is the monsoon. For four years the North-East Monsoon, on which so much of South India depends, has failed. It ought to have started now and there is no sign of it. Wells are drying up. Hydro-electric plants are having to cut supplies. Crops die or just cannot be planted. Fruit trees are withering away in many places. The poorer people have no work because there is nothing to do when there is no water for the fields. Many of them have sold everything they possess to buy food. There is food but the prices are too high for the poor to pay. The imported food is largely wheat and the Madrasi is a rice eater and no less conservative about his feeding habits than most human beings. The help that Christians outside India have given and are giving to all have won real gratitude but it can only touch the fringe of the problem. In any case, it is not enough to give men food; they need occupation, useful work, to retain their self respect, and that is hard to provide in a community so largely agricultural if there is no rain and little water. I dread to think of the results of a fifth year's failure and can only hope that we shall be spared that. But it is anxious waiting.

The River of Life

BY

A. J. APPASAMY, D. PHIL., D. D.

BISHOP IN COIMBATORE

The Church of South India.

The River of Life

BY

A. J. APPASAMY, D. PHIL., D. D.

BISHOP IN COIMBATORE

The Church of South India.

KALAIVANI PRESS.
COIMBATORE.

The River of Life (1)

Ezekiel 47 : 1 – 12 Revelation 22 : 1, 2.

I

At the outset we may remind ourselves of the context in which this prophecy of Ezekiel was written. Ezekiel, Second Isaiah and other Jews were in captivity in Babylon during the year 597 B. C. Some of the ablest and best men in the nation had been carried away from Palestine and were now in exile. They were far from their native land, which they loved so dearly. They could no longer live in the city of Jerusalem to which they were devoted. Their great temple was in ruins. They could not now take part in the gorgeous ceremonies which had been observed in it. They did not know when they could return to their own beloved country, when the temple would be rebuilt, or when the impressive ceremonies to which they had been accustomed would by resumed.

It was under such circumstances that this prophecy in Ezekiel was uttered. In fact, the most magnificent passages in the Old Testament were written during the period of the Exile when all the circumstances were against the prophets and their people. The present was entirely desolate. The future looked

(1) A charge given to the Coimbatore Diocesan Council on October 13, 1953.

most gloomy. There was not a ray of hope. Some people were beginning to say that the God of Israel was powerless against the might of the Babylonian deities. Other people were inclined to believe that whatever the power of Jehovah was, He did not care to exert it on behalf of Israel either because He was not interested in them or because He wanted to punish them for their sins. Then the Hebrew prophets arose and put a new courage into their people. They saw the vision of a great and glorious God who was as powerful as ever and who would do great things for His people as of old.

This has occured again and again in the history of mankind. Whenever it is most dark, God sends great prophets with their message of a new and splendid day which would dawn soon. It would be no exaggeration to say that we are now in one of the critical periods in history. There is a race for armaments and the mighty nations of the world are preparing for warfare on an unprecedented scale. Fear and trembing prevail in every part of the world for the future of civilization itself.

Here in India, with the establishment of Independence, there is considerable anxiety about the Christian Church placed in the midst of an overwhelmingly non-Christian population. In recent years famine and floods in many parts of the country have added immensely to our difficulties. In a recent railway journey I met a Police Officer who told me for nearly two hours about the work which he did on an anti-communist front in India for three years. The

communist leaders promised to give every man five acres and a pair of bulls. This made an immediate appeal to all farmers and Communism spread widely and rapidly in the villages. The communist leaders were men of good education, many of whom had studied in the West. Some of them belonged to wealthy families and made great sacrifices for their cause, often living on eight annas a day. The Police Officer was full of admiration for the discipline which the communists maintained amoung themselves. He also said that the relationships between the men and women who worked together were entirely satisfactory. He, however, mentioned that the communists were ruthless in their dealings with those who informed the Police or in any way betrayed their cause.

As we face the future let us take courage from the prophet Ezekiel and see the vision of a new river which will flow through the land and carry plenty wherever it goes. The Seer of Patmos also saw a vision of the river of life. What is the difference between these two visions? During the centuries which passed between the age of Ezekiel and the time in which the Seer of Patmos wrote his book (about 96 A. D.) there had occured in Palestine the greatest events in the religious history of mankind. Jesus, the Son of God, had been born on this earth. He had gone about doing good. He had taught the great truths which form the sum and substance of the Christian religion. He had died on the Cross for our redemption. He had risen again gloriously and triumphantly from the dead and had ascended to the

heavens to be with the Father. The Holy spirit had been poured on men and the Christian Church had come into existence. All these events of profound significance had taken place and men's ideas were completely changed. So in this vision in the book of Revelation the pure river of water of life, clear as crystal, proceeded out of the throne of God and of the Lamb. In the Book of Ezekiel the river of life issued from the sanctuary. It is significant–is it not?-that in the book of Revelation the throne of God and of the Lamb is the source from which the river of life flows. All new life takes its origin from the Cross of our Lord Jesus Christ. It is because He suffered and died on the Cross for us that redemption is available for us. Calvary, with its exceedingly costly sacrifice, is indeed the birth place of a new race.

We may here note that the river of life, as the prophet Ezekiel saw it, rose gradually-first to the ankles, then to the knees, then to the loins and finally so high that there were waters to swim in, a river that could not be passed over. In the goodness of God we may hope for such a river of life to flow through the Church of South India, first as a trickle, then rising slowly until there is a regular flood that cannot be passed over but through which we can only swim.

Three years ago when the Coimbatore Diocese was newly established on the 27th of September, 1950 we decided to pray for a river of life to flow through it. By the great mercy of God we are seeing with our own eyes the beginning of a new life, a river of life reaching the ankles. In some of our parishes men

and women have been wonderfully changed. In penitence they have cried to God for His mercy and He has given them a new life. There is now among many of our people an earnest desire to study the Word of God and several hundred Bibles have been sold quickly in these days of famine and starvation. A new spirit of prayer has come to our folk; various groups are meeting now in different parts of the Diocese and praying earnestly and regularly to God that the river of life which is now up to the ankles may rise to the knees, then to the loins and then become so abundant that it cannot be passed over. There is also a new eagerness among some of our people to share with others the riches of the Christian life which they have begun to experience. It is indeed a great joy to see this desire. More need not be said here about the beginnings of the new life in this Diocese. I have written about them in detail in my pamphlet called *A Spiritual Awakening in South India*. My constant prayer now is: Lord, grant that this river of life which has begun to flow through the Coimbatore Diocese may reach the ankles in every parish in the Church of South India! Lord, that this river of life may rise to the knees! Lord, that it may reach the loins! Lord, that it may become so abundant that it can only be swum in and not passed over!

In the first week of August I was invited to take a Retreat for the Presbyters in the Diocese of Madura. This was followed by a meeting of the Madura Diocese Council in which also I was asked to give an address. On these occasions I was particularly requested by the

Bishop to speak about the wonderful things which were happening in the Coimbatore Diocese. This was an embarassing request. But it was made clear to me that what was wanted was an account of the remarkable awakening which was taking place before our own eyes under the influence of the Holy Spirit. I was told: Tell us what you yourself have seen and heard with your own eyes and ears of the matvellous work of the Spirit of God in your Diocese. And so I gave seven addresses showing how some of the wonderful promises of God in the Bible of a new life, which begins with penitence and is followed by the joy of forgiveness and salvation, were being fulfilled today among the people in our Diocese. The Presbyters of the Madura Diocese were moved by the Holy Spirit to long and pray for a Spiritual Awakening in their Diocese, The Bishop has printed on a card a short prayer and has asked the Presbyters to use it daily. 'Dear Lord, let thy Spirit be poured upon me, my Church and the world.' How good it will be if every one in the Church of South India would also resolve to say daily this little prayer, putting into it his whole heart and soul!

I had to be in Bangalore in the last week of September for the meetings of the Synod Liturgy Committee. We spent three days revising the Liturgy of the Church of South India. The changes which we have recommended to the Synod are mostly small emendations in style and in rubrics. Right Rev. Norman Sargant, the Bishop in Mysore, asked that while I was in Bangalore I might give nine addresses,

five of them in his lovely Cathedral and the remaining four in other places. Most of the workers as well as the leading lay men and women in the Diocese came to Bangalore for some of these meetings. I pointed out that the Holy Spirit had been at work all through the ages and that today He is ready to manifest Himself mightily in the Church of South India if only we would wait on Him in prayer. The Executive Committee of the Mysore Diocese decided to make the year 1954 a year of prayer and preparation for the Parochial Missions to be held in the following year. Canon Elphick, who is in charge of the Cathedral, informed me that prayer would be offered daily in it for the gift of the Holy Spirit to His Church. Bishop Sargant as well as his colleagues were deeply interested in the work which we have been doing in the Coimbatore Diocese for the last three years and particularly in the Spiritual Awakening which, by the grace of God, has begun here.

I took advantage of my stay in Bangalore to pay two visits to Vishranti Nilayam, the Retreat House of the Women's Fellowship. A great step forward in the Church of South India is the inauguration of the Order of Sisters. Between thirty to forty keen Christian women, both European and Indian, have now joined this Order. Under the inspiring leadership of Deaconess Carol Graham the Sisters are following a Rule of Life and are seeking to serve Christ more faithfully and earnestly than they have done in the past. The Sisters are now proposing to pray regularly for a Spiritual Awakening in the Church of South

India. They are also proposing to make the need for such a Spiritual Awakening the main theme of their addresses and intercessions in the next gathering in May, 1954. Vishranti Nilayam is becoming a spiritual power house for the Church of South India as the Sisters are drawn from all the Dioceses. I am sure God will hear the earnest and regular prayers of these devout servants of His and that through them streams of blessing will flow into all the Dioceses of the Church of South India. I would remind you that we have the great privilege of three of these Sisters working in our midst - Sister Grace Woolcott, Sister Grace Aaron and Sister Joyce Woollard.

It will be disastrous if we are not ready for receiving the gift of the Holy Spirit when He is so willing to give it to us. The Government of India is now digging the Bhavani Sagar Canal in the Coimbatore District. The water in the neighbouring hills will be stored and sent down to the plains in a canal which will be one hundred and twenty miles long. It is expected that two hundred thousand acres of land will be newly brought under cultivation. Thousands of coolies are at work on this project. Dozens of Engineers, Overseers and skilled workmen are being employed. Huge modern machinery imported from America is being used. Vast sums of money are being spent. There was a failure of rain in this area last year and much suffering resulted. The Government let the water through for the first five miles, even though the project was not complete. But the cultivators said that they were not yet ready to receive

the water; their fields had not been ploughed; the seed had not been stored; and they would not be able to use the water. How tragic! It would be far more tragic if we are not ready to receive the gift of the Holy Spirit.

We may now note another important feature of this river of life which Ezekiel saw in his vision. On its banks, on this side and on that side, grew trees for meat, whose leaves did not fade, and whose fruit was not consumed but appeared according to the months of the year because the waters issued out of the sanctuary. During the past few years when there was draught and famine I observed how a river carried fertility where it went. In the district of Tinnevelly tanks dried up. There was no water in many wells. Vast stretches of land were lying fallow. The Palmyrah trees, hardiest of trees which flourish on dry and sandy soil with little or no rain, perished on account of the long dry spell. But even in those days when the land was barren and patched, wherever the river Tambraparni flowed there were rich paddy fields on either side with their ripening grain. On the banks of the rever flourished also mango and coconut trees bearing abundant fruit. So will it be always with the river of life.

In a special way the Church of South India is ready for a new manifestation of the Holy Spirit. In the early chapters of the Act of the Apostles we read how the Holy Spirit came to the disciples when they prayed 'with one accord'. We now in the Church of South India are ready to pray with one accord. For

twenty eight years we discussed again and again, sometimes with heat, such questions as these: Why should we have Bishops? What is the real meaning of the Historic Episcopate? What is the place of non-episcopally ordained ministers in an United Church? Are the ordinations of non-episcopally ordained ministers valid? Should there be intercommunion before or after Union? Would intercommunion help or hinder Church Union? These questions are still being debated, sometimes with acrimony and bitterness, among the leaders of the Christian Church in various parts of the world. We believe that under the guidance of the Holy Spirit these questions have been settled clearly and will in the Church of South India, though some of our critics will not concede this. We are rapidly growing together in Christian unity. We are certainly now learning to pray with one accord. May we not hope that the Holy Spirit will be given abundantly in response to such prayer?

II

In the last few months I have thought and prayed much about the future of the Spiritual Awakening which has begun in this Diocese. I have sought to study the Bible afresh from this point of view. How does God the Holy Spirit influence men, both as individuals and as Churches? What are the conditions which we must fulfil in order that the work of God may take place in our own souls and in the souls of the people among whom we work? How does this work grow and spread? I have also tried to study the history of the Christian Church from this point of

view. When does the Spirit of God touch the hearts of men and how? Accounts of the Moravian Revival in Europe in the eighteenth century, the Evangelical Revival in England in the same century, the Second Evangelical Awakening in America and England in the ninteenth century, the Anglo–Catholic Movement in England in the ninteenth and twentieth centuries, the work of the Holy Spirit in the Roman Catholic Church in France to day, and the modern Revival in Ruanda in East Africa shed much light on the different ways in which the Holy Spirit inspires and directs men, both as individuals and as groups.

Perhaps I could give you a modern illustration of the work of the Holy Spirit. My niece, Miss Vimala Appasamy, who was recently in America doing post-graduate study in religious education, wrote to me that she had attended a summer camp held by Dr. Glenn Clark and that she had been greatly helped by it. She described Dr. Clark as a spiritual force in the United States today. A few days later Dr. Clark sent me his recently published autobiography entitled *A Man's Reach*. He was teaching English Literature in the small Macalister College in the city of St. Paul in a mid-western State. He was also the athletic coach for the College. He was a man of prayer and a student once asked him how he prayed. He sat down and wrote an article, which was latter published in *The Atlantic Monthly*. This article which bore the title 'The Soul's Sincere Desire' made him immediately a great leader in the field of prayer. He was invited to go to many summer camps and conferences

run by the Student Christian Movement, the Young Men's Christian Association and the Young Women's Association. His main duty in these camps and conferences was to lead the devotional meetings and the hours of prayer. He felt that in these camps there was light but that in some of them it was fitful and dim as in a faulty kerosene lamp and in others it was bright and glorious as in a powerful electric light. This was due to the harmony or lack of harmony among the leaders. In one conference he found great jealousy among the leading speakers as to who would be allowed to give the largest number of the important speeches. In another camp a professor of Psychology and a professional evangelist were at loggerheads the one bitterly, criticising the methods of the other. Glenn Clerk also found that in these camps and conferencs much importance was given to lecturers and discussions, prayer being given a minor and formal place. In these camps too much time was spent on running the organisation, on raising money and on enrolling members. He yearned with all the fibres of his being to start his own camps, with leaders who believed that prayer was the mightiest force in the world. For several years now he has been running his camps with their great emphasis on prayer.

Here is his picture of Frank Laubach and of an address he gave : 'Then Frank Laubach rises to speak the man who has been teaching the silent billions to read, and whose compassion goes out to all the benighted ones of the earth. It is an experience to

hear this great man. Tonight it is half speech and half prayer.

'Leaning intimately across the pulpit with hands folded, he speaks softly.... "I've been hungry for the last few days to get with a small group like this that believes in prayer. Our Lord has so few to follow His thoughts through with Him. If we become more like Him, then the circle will reach around the world. The greatest failure of the Christian Church is that 'we try to save our own souls at all costs'. The further out the needs of Humanity are the less concerned we are! Make us bigger" - his discourse becomes prayer - "in the circle of our praying, love, interest and thought". Then he turns back to the listeners. "We have an ever-growing confidence through experience because prayer—when we are honest and willing to be used — is the mightiest power in the world... If we follow through prayer with our lives, we are then irresistible, If we open up to Him, open the centre of ourselves out to Him and if we open ourselves down and out to the world, then we let Him flow through. Then and then only do we become channels, Otherwise we are mere trickles of power of service".

'It is good to be praying with a man like this. We watch him use the back of his large hand to wipe away his tears surreptitiously. He tries to talk; finds it laborious and just quits and begins to pray again. He makes this point that gives us pause for thinking- that if in prayer we ask for anything lower than

God's Will, it will not be answered. If we ask up to his Will, then our prayer will be answered above what we ask.' (1)

The book is full of striking experiences from Glenn Clark's own prayer life. One example must suffice. He was subject to severe palpitation of the heart which seized him every night. He received an invitation to give some addresses in a Y. M. & Y. W. C. A. Conference at Estes Park, Colorado, 8,000 feet high. Till that time he had consistently declined to accept invitations to speak at high altitudes. But a friend of his told him that he had no right to decline any earnest and sincere call to speak. He therefore accepted this invitation in great fear and went to the meeting like a soldier who walks into danger from a sense of duty.

Let him now continue his story: 'The very first night that I reached Estes Park palpitation seized me as usual about two in the morning. I looked about the strange room and then remembered—I was up on a high mountain. The words of my hostess returned to me, "We have given you a room away from the other leaders, so you won't be disturbed." How kind it was of her to place me where I could not even knock on the wall and call a companion to come if I should need help! The Lord certainly had "placed me far out on a limb." To God alone I could turn in my hours of need.

---

1 *A Man's Reach*, pp. 207 and 208.

'I looked out of the open window. Outside, the moon made everything as bright as day. Framed in the window sash was a view of a high mountain, remote, snow-capped and gleaming in the moonlight.

"I will lift up mine eyes into the hills," I said slowly, "from whence cometh my help. My help cometh from the Lord who made heaven and earth. You made me, Father. I am more wonderfully made than any mountains. If you want to take me—take me. If you want to preserve me You can easily preserve me. I leave it entirely to you, O Lord. You decide it. I am your man."

'Night after night, instead of getting worse, my heart was eased. When I returned from Estes Park the palpitation and even the tendency toward it had gone. I was as one liberated from a sentence of death. And so I found that the way to save one's life is not to run away from death but to face death fearlessly. Jesus was right; he that giveth up his life shall find it." (1).

Dr. Glenn Clark is an admirer of Kagawa. He thinks Kagawa and Gandhi are the two greatest souls in the modern age. I may quote his account of a small meeting in which Kagawa spoke.

'In the Christmas Holidays of 1934 when the Quadrennial Student Volunteer Convention was to be held at Indianapolis, I packed my suitcase and went to the convention with the sole aim of meeting Kagawa.

(1) *A Man's Reach*, pp. 190, 191.

'Kagawa, knowing that I believed in prayer, asked me to gather a group of folks who had special faith in prayer to meet with him. So at six o'clock on New Year's day, in a room on the twelfth floor of the Lincoln Hotel, fity people gathered. We sat on chairs, on the bed and on the floor. Then Kagawa came in and began speaking in that soft voice of his :

"I cannot do much for your country unless prayer meetings are organized. I have no message with which to compete on the secular platform. When the best people come together and start prayer meetings, then the spirit will spread and revive. Before I go anywhere I simply kneel down and pray. When the Holy Spirit moves in the upper room you cannot stop it. So far as I have known, you Americans have the best stock of Christians imaginable, generous, universal-minded, big-hearted, gracious-but they are separated, they haven't their forces united. The one way to unite is in prayer. So I wish you would start prayer groups everywhere, and as far as possible link them together for the great needs of the world". (1).

I may say that Dr. Clerk is intending to visit India in the year 1954 and I am writting to him about the possibility of his coming to this Diocese.

III

In the light of my fresh study and thought on this subject, I should like to deal here with some of the problems which have arisen in this Diocese in

(1) *A Man's Reach*, pp. 261, 262

connection with the forward movement which we have lanched.

1. What are the best ways of helping the men and women who have been converted during the Missions and who are now striving with the help of God to grow in their spiritual life? Wherever possible they must be encouraged to meet together daily for a short time of Bible reading and prayer. The new converts are always ready for some sacrific. In some villages this is being done. Our idea is that it should be done wherever there are converts. If a short period of daily worship is not possible, they should be urged to meet at least once a week. In these meetings they should be encouraged to share their spiritual experience with a view to helping one another. They should be asked to engage in regular evangelistic work.

We have not availed ourselves in this Diocese as much as we should of the wonderful strength and help which God is ready to give to us through the sacrament of Holy Communion. When we began this Diocese, among the 23,000 people who came to us from the North Tamil Church Council congregation only 3,000 were communicants. During the last three years a steady effort has been made to increase the number of our commnicants. The service of Confirmation or admission to full membership in the Church gives us a very great opportunity to win young people as recruits to Christ. We should not

merely make them acquire a certain amount of information about the Christian faith. We should instruct them in the Christian faith, certainly, but we should also teach them to love the Lord Jesus Christ with all their mind and with all their heart and with all their soul. Every time I take a Confirmation Service I realize with profound humillty what a wonderful opportunity God gives to me to pray with the laying on of hands for the persons who have been thus carefully prepared. Presbyters should spend atleast six months in preparing for Confirmation simple and illiterate villagers. In the case of young people in schools or colleges and of those who have had some education preparation for atleast three months is essential. Every confiirmation class is a God-given chance to win our young people for him.

2. We count much upon the help and co-operation of our newly commissioned Lay Preachers. There are over one hundred and eighty of them. Some of them have received great blesssings during the Missions. Others belong to the faithful few who are found in every congregation and who fulfil diligently the duties which they have undertaken. Some of our Lay Preachers, I regret to say, are indifferent to their responsibilities. We need to spend much time and thought in helping our Lay Preachers. One of our workers is meeting them in small groups from time to time and spending a whole day with them. An hour or two is devoted to Bible study ; the rest of the day is given to prayer. This is an ideal plan. Other workers meet the Lay Preachers for an hour or two

once a week or once a month and give them regular instruction in the Bible, seeking to build them up in their Christian Life. Obviously different workers will follow different methods according to their gifts and training. But I do want to say here that we should not be content with an intellectual study of the Bible. There is nothing more damaging or wasteful than a class conducted for the imparting of information about the Bible. The Bible must be always studied with the heart as well as with the head. The emotions must be stirred and the will directed to lead the life taught us in it. Prayer before and after the study of the Bible must not be a formal routine. There must be genuine and sincere prayer and we must allow plenty of time for it. We must also give an opportunity for the sharing of religious experience.

3. It has been pointed out to me again and again by several persons that most of our Presbyters are indifferent and careless. Sadhu Sundar Singh visited Assam in 1914. A great Revival has swept through the Khassia Hills in the year 1904. He wrote thus in his Urdu book of travels :

'*Shillong*. This is the Chief place of the Khassia Hills. The Christians here, who number several thousands, received great blessing in the days of Revival and still work with enthusiasm. One thing I was very surprised to hear, namely, that all, great and small, received plentiful blessings, about which I had heard before. Excepting two of them, all hundreds of clergymen and pastors, missed the blessings.

How true it is that occasionally bakers sell bread to others but themselves starve.'

God is giving us a wonderful chance today to co-operate with Him in a movement of the Holy Spirit for a real spiritual advance. We cannot be content with carrying on in a formal fashion the minimum number of Services in our churches. Each Service, each prayer meeting, each pastoral visit must be regarded as a real opportunity to win men and women for Christ. God is summoning us to a great forward step. The infinite resources at His disposal are available for us. We need the vision of the prophet Ezekiel who, even in the most desolate circumstances saw the river of life from the sanctuary becoming deeper and deeper as it flowed. It is necessary for us to long and pray for great things with our whole being. The desire that both we and our people may advance should become the supreme passion of our lives, to which all the energies of our mind and soul are bent. The God in whom we trust is infinite in His wisdom and power and love and yet how little we draw from His inexhaustible treasures.

The Ruanda evangelists, Dr. Joe Church and Mr. William Nagenda, will be spending ten days in this Diocese in March, 1954 and we need to prepare much in prayer for their visit. They will meet our Presbyters and Lay Preachers in two centres. God is using the Ruanda evangelists mightily in different parts of the world and we may expect great blessings from their meetings.

4. There are still multitudes of people in this Diocese as elsewhere in the Church of South India who need conversion. The river of Life has to reach the knees, then the loins and then has to become so full that it cannot be passed over. Rev. C. R Thomson has made a proposal that a Crusade for Christ might be held in Coimbatore from April 18th to May 2nd in 1954. In preparation for this Crusade 30,000 Gospels will be distributed all through the city, so that every family can read a Gospel. We in Coimbatore have already been meeting several times for prayer and planning in connection with this Crusade. We are seeking to get seventeen Prayer Groups praying regularly from now on for the Crosade. With the experience which we gain here at Coimbatore we could plan and carry out similar compaigns in all the towns in the Diocese.

Recently a camp was held at the village of Palangarai in the Avanashi Pastorate for pupils in rural High Schools. Rev. C. R. and Mrs. Thompson were leaders in the camp. Several boys and girls decided for Christ. Many young men who had became indifferent to religion because of the propaganda of Dravida Munnetra Kalagam and the Communist party accepted Christ as their Saviour. Some very helpful personal work was done among them, apart from the addresses in the meetings.

After the Civil War in America for the emancipation of slaves a man spoke to his slave and said : 'You are no longer a slave. You are now a free man.

You are not obliged to serve me. But if of your own free will you will serve me faithfully to the end of my life, I shall see that you are well provided for.' So the emancipated slave continued to serve his old master for the rest of his life. And the master died. One day a friend saw the servant living in a small hut; there were leaks in the roof; when it rained the water came in. The man himself was in rags. He had not enough blankets to keep warm during the winter months. He did not have sufficient food to eat. He led a miserable existence. The friend spoke to this man and said, 'Why should you suffer so much? Your master has left a great deal of money for you in the bank. All you need to do is to go and ask for it Then for the remaining days of your life you can live in comfort.' The man could not believe this. He was full of doubt and hesitation. However he went to the bank and asked the clerk there, 'Is there money for me? The clerk said: 'Yes, there are five thousand dollars left for you by your master. If you will make out a cheque, I could give you whatever amount you ask for.' The man said: 'I don't know how to write.' Then the bank clerk offered to make out the cheque himself. When he asked how much money he would need, the man said: 'Write two dollars.' I am afraid this is what most of us do with the infinite riches available from God. Instead of drawing liberally from that vast and inexhaustible treasure house we are so full of doubt that we ask for very little. It is up to us to avail ourselves to the fullest possible extent of the immense,

inexhaustible and infinite riches of our Lord Jesus Christ.

A LIST OF BOOKS.

The following books have been useful to me for a study of this subject. They are recent books and are likely to be in print. I commend them for careful study by our Presbyters, Lay Preachers and other church leaders. Books numbered 1, 2, 5, 9 and 10 are particularly valuable for study and discussion by Ministers' Fraternals, Lay Preachers' Classes and other study groups.

1. Bryan Green—*The Practice of Evangelism*
2. H. Pakenham-Walsh —*Twelve Bible Studies on Prayer*
3. C. R. Thomson —*Revival in Africa* (Available in English and Tamil)
4. Glenn Clark—*A Man's Reach*
5. Abbe G. Michonneau— *Revolution in a City Parish*
6. Roger Lloyd—*The Church of England in the Twentieth Century* (Two Volumes)
7. J. Wesley Bready —*England before and after Wesley*
8. Norman Grubb—*Rees Howells : Intercessor*
9. John Greenfield—*Power from on High*
10. S. M. Shoemaker —*The Church Alive*
11. J. Edwin Orr— *The Second Evangelical Awakening*
12. J. C. W. Wand—*Recovery Starts Within*
13. Ronald Knox—*Enthusiasm*
14. E. M. Bounds —*Power Through Prayer*

An Outpouring of the Holy Spirit

By

A. J. APPASAMY, D. Phil, D. D.
BISHOP IN COIMBATORE.

The Church of South India.

An Outpouring of the Holy Spirit

By

A. J. APPASAMY, D. Phil., D. D.
BISHOP IN COIMBATORE.

The Church of South India.

KALAIVANI PRESS,
COIMBATORE.

An Outpouring of the Holy Spirit.

'And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in these days will I pour out my Spirit.' (Joel ii. 28-29).

I

During the time of the prophet Joel (about 400 B. C.) there was a great plague of locusts which laid low the country. Several features of this plague made a deep impression upon the prophet.

1. A plague of such severity would not be known for at least five generations. 'Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children, another generation' (Joel i: 2-3). A calamity of such magnitude occurs only occasionally. The prophet's meaning is that a dire event of this terrible nature will be spoken of for five generations.

2. The prophet Joel gives a vivid picture of the complete destruction which was wrought. 'The field is wasted, the land mourneth; for the corn is wasted:

the new wine is dried up, the oil languished. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the big tree languisheth; the pomegranate tree, the palm tree also and the apple tree, even all the trees of the field, are withered' (Joel i: 10-12). The corn fields were wasted; the vineyards were destroyed; the fruit trees were withered. The land was in mourning because all the plants and the trees on which men depended for their nourishment were entirely damaged by the hordes of insects.

3. Yet another feature of this terrible catastrophe which fell on the country was the suffering of the beasts of the field because the pasture was gone and the waters were dried up. 'How do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate' (Joel I: 18). The suffering which these dumb animals experienced was indeed too grievous to be borne.

4. There was another feature of the hordes of pests which marched through the country working havoc wherever they went. This also profoundly moved the prophet—the strength of the locusts. 'The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. They

shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks' (Joel ii: 4, 5 and 7).

It has been necessary for us to make this brief study of the early chapters of the book of Joel so that we could get a vivid and realistic picture of the catastrophe which stalked the land. With powerful strokes the prophet paints his terrible picture of the complete desolation which armies of locusts wrought in his country. He noted the tragic character of the suffering which this calamity brought to man and beast. Vineyards, wheat fields, orchards, in which men had toiled patiently for years and years, were destroyed quickly. The pests which wrought this havoc were like terrible armies both in their numbers and in their power for destruction.

A dire calamity, which is described to us in such forceful words, was the starting point of the message which the prophet Joel, under the inspiration of the Spirit of God, gave to the world, a message which has endured through the centuries and has become a part of the spiritual heritage of mankind.

The condition of the congregations in the Church of South India is causing us much anxiety. While in every congregation there are the faithful few, thousands of people who bear the name of Christ are only nominal Christians. In no way are they seeking to live in fellowship with Christ and to carry out in

practice His teaching. Even among our church leaders there are many persons who are out for influence and power rather than for service. The study of the Bible and family prayers are neglected in many homes. Young people are attracted by the active propaganda which is being carried on in villages as well as in towns by the Dravida Kalagam, Dravida Munnetra Kalagam and the Communist Party. What is the message of the prophet Joel to our day and generation?

II

We may note how the prophet Joel reacted to the plague of locusts. It was clear to him that it was the work of God and that just as He wrought destruction He would also give life. 'I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be statisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed' (Joel ii:25,26). God sent these powerful armies of locusts. They did not come of their own accord. They came in obedience to His command. God who wrought the destruction will bring about the restoration. He who caused death will also give life. He sent sorrow to His people and now He will send them joy.

So fully convinced is the prophet of the mercy and love of God that he calls upon the priests to turn with repentance and prayer to God. 'Gird yourselves, and lament, ye priests: howl, ye ministers

of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.' (Joel 1: 13). 'Let the priests, the the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, where is their God?' (Joel ii : 17).

Cosmo Gordon Lang, Archbishop of Canterbury, was in the habit of going every year during his holidays to Ballure in Scotland. This Highland home became his Retreat House, his beloved place of peace. In this home there was a tiny room with an altar, a prie-Dieu, and two or three chairs; he always spoke of this room as the Cell. The Cell was the heart of Ballure. During the first part of his holiday he would spend his mornings in uninterrupted prayer and meditation. He came to the Cell each year in an agony of penitence, oppressed by his many failures and short comings. In his little note books he recorded with pencil jottings for his own use many prayers and confessions. He regarded himself as unworthy to be Bishop, unworthy to be priest, unworthy of every spiritual blessing God had given him.

'In Cell this morning read with some humiliation the record of 1924 and realized how pitifully I am the same "yesterday and to-day" and wondered whether I shall be the same for ever ... Reflected

on my work after twenty-five years. Am I losing initiative, hope, adventure? Yes.'

After he became Archbishop of Canterbury, he confessed:

'I come in penitence, after a year's lack of prayer and meditation . . . . of sadly incomplete surrender of self to God. . . . . What have I really achieved, in my own soul or in the life of the Church — leaves, leaves, leaves, mostly falling now, but how little fruit! God forgive me!'

He wrote at great length in 1924, shortly before his sixtieth birthday:

'Yes, sixty years. Divisions of time are arbitrary and conventional. Yet somehow I have always felt that sixty would make a very special sign in life. It means at least that in years, whatever it may mean in spirit, one passes from middle to old age. Very definitely the longest part of the way through this earthly life is behind. What remains must be the closing scenes.

'I come burdened with the thought of manifold failure. The thought uppermost in my mind when I re-entered the Cell was that of the Prodigal Son. I had been in a far country, too often not ashamed to eat husks fit only for swine. And seldom have I used the old words, "Father, I have sinned . . . and am no more worthy to be called thy son," with more sincerity and shame and great desire for the Father and

His House. And once again the wonder was brought back to me of the Father seeing His prodigal a long way off, and running to meet him, and covering him with the robe of forgiveness.

'I have been reading afresh the book which helped me much before my ordination, thirty-four years ago — *Meditations sur les Saints Ordres* by Henri Perreyve. There he gave expression in passionate French to thoughts and desires and emotions which I then genuinely had and which it was difficult for a Scot to put into words. When I remember how real then was all this desire to be a saint, this prayer for detachment from the things of the world, for chastity, for the "love of souls," for this ardent service of Christ and His Kingdom, this abandonment of self to the Lord Jesus—and then think of these thirty-four years since, I am really overwhelmed with shame — there's no other word. To think of the thing that I am now at nearly sixty being all that I can bring to God as the result of His Love and Grace. What must have been His Purpose, when all those years ago He changed my life and revealed something I had never known before — the "joy and peace of believing," the sense of His Love and the peace of His Presence? When in a way I cannot doubt He called me to His Service, what was His purpose for me in my own character, in my life for this Church and Nation? And yet this, this poor and shoddy thing, is all that I can show for their fulfilment!' (1).

(1) J. G. Lockhart, *Cosmo Gordon Lang*, pp. 187—189.

The prophet Joel calls not merely upon the priests and the ministers of the Lord to pray but also upon the elders. 'Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord !' (Joel i : 14). We must discover in our congregations men and women on whom we could put the burden of prayer for a great spiritual awakening. When we organize a church sale, we look out for people with special aptitudes and entrust different responsibilities to them. If we decide to build a church we look for a man who has the gift of raising money and put the burden upon him, quite confident that he would bring all the energies of his mind to bear upon this task. One of the women in our Diocese recently said to me: 'I am no good at organization. I cannot take Services. I cannot give addresses. But I am feeling an urge within me to devote myself more and more to prayer.' There may be other men and women who feel this way. It is our duty to take the trouble to discover them and to suggest to them that their work is the ministry of intercession, particularly that there may be a great outpouring of the Holy Spirit upon the Church to-day. Another woman, belonging to the Diocese, said to me, 'I read in a religious paper how a remarkable spiritual movement began in the Lutheran Church in Hungary through the prayer of a devout woman. Since then I have been praying earnestly and regularly for a revival of the Christian Church in our country. I, therefore, rejoice at these signs of a new life in our

Diocese. For many years when my husband was at work and the children were growing up, I had very little time for prayer. But now I am trying to catch up arrears in prayer. I try to devote half my time to the duties in the home looking after my people. The other half I seek to devote to prayer.' I wanted to know more about the revival in Hungary and so I asked her for some information. She brought me an article which appeared in *The Herald of His Coming* for January 1950. The account which the paper gave of the awakening in Hungary was this. There was a Christian lady in Hungary who had a great concern for the Lutheran Church in her country. She was the wife of a rich nobleman. One day she was found praying at the altar rail of a church. Several hours passed by and she still knelt there pouring out her heart to God. A minister spoke to her and said: 'You have now been here for twenty four hours. You had better go home now. There are hundreds of others praying earnestly for this matter.' She answered him and said, 'You are not the Holy Spirit to command me. I can only go when I receive His assurance that He will hear my prayer and that there will be an outpouring on the Lutheran Church in Hungary.' Soon a spiritual movement of great power began in Hungary and lasted for twelve years. Her own husband and son were converted and took an active part in it. It is our duty to look out for men and women who believe in prayer and who would devote themselves heart and soul to the ministry of intercession, particularly asking God to work mightily in His Church.

The prophet Joel exhorts not merely the priests, not merely the elders but all the inhabitants of the land to pray. He says, 'Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet' (Joel ii : 16).

We should note that this call of the people to prayer emphasises some very important points.

1. All the inhabitants of the land are summoned to prayer. It is not enough if the priests and the elders pray. Every one in the nation must pray. The calamity has affected the lives of every one; God's blessing can come to every one; so every one must pray. At all times individuals pray to God and He answers their prayers. He dwells in our inmost hearts, cleanses us from evil and directs our ways. But at certain times God, the Holy Spirit, comes into the lives not only of individuals but of whole communities. This is what has happened again and again in revival movements. Hundreds of men and women, sometimes thousands and even ten thousands of them, come under the influence of the Holy Spirit and whole towns and cities show signs of a new life. If this is to happen, it can only happen if all the inhabitants of the land turn to God. A widespread movement of prayer is necessary before the outpouring of the Spirit on a vast scale can take place. We must think not merely of individual homes or of individual congregations but of the whole Church of Christ. Within the Church of

South India there are various ties of ecclesiastical organization and national affinity which bring us close together. It is, therefore, essential that the whole Church of South India should turn to God in penitence and prayer. He will hear our prayer and His Spirit will give new life to all of us.

2. Special prayer is to be offered. 'Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.' (Joel i : 14). We have our regular services and our usual prayers. If there is to be a powerful and widespread movement of the Spirit of God, there must be special prayer directed towards this one purpose. There are several occasions when we could offer such prayer. In every service of public worship one or more prayers should be offered for a great revival in the Christian Church. While the usual needs for which we generally offer prayer are there, this need for a spiritual awakening is so profound and so important that there should be special prayer offered for that purpose. In our congregations we have cottage prayer meetings, when the Presbyter and a few people gather in homes and hold a prayer meeting. Such occasions should certainly be used for special prayer of this type. Cottage prayer meetings are informal and several people can join in such prayer. How does it happen that some of our best people are being drawn to join the Pentecostal Church? At least one reason is the amount of time spent in earnest prayer when several of the people can take part. The worship in a Church, with its

carefully ordered Service, does not meet the genuine need which some of our best people feel for fervent and sustained prayer in which they themselves can take active part. Surely our cottage prayer meetings and meetings for prayer in church during the week can well provide many opportunities.

I would suggest that the following prayers might be used regularly both in our Church Services and in our prayer meetings. They may also be used in our private devotions.

1

'O Spirit of the Living God, plead Thou with those we seek to reach, move men to take regard of Jesus and through Him to believe in God So may the work of the Church bring salvation to men, to the praise and glory of Thy name, through Jesus Christ our Lord.'

2

'O ever-blessed Saviour and Redeemer Jesus, the bright and morning star, who alone canst give light to them that sit in darkness and in the shadow of death; shine with Thy bright radiance upon all those in whose hearts Thou hast not yet arisen; dispel the clouds of darkness with the brightness of Thy presence; let the shadows of earth flee away, and do Thou appear with healing in Thy wings. Enlighten our eyes that we sleep not in the death of sin, but arise and shine with the light of Thy divine love; O ever-blessed Saviour and Redeemer Jesus. Amen.'

3

'O God, the Father of heaven, have mercy upon us and bless the work of the Church. Seek and save

the lost; convert the sinful; teach the ignorant; help the weak; strengthen the godly; and look with pity upon us all through Jesus Christ Our Lord. Amen.'

4

'Our Lord God, our all in all, life of our life, and spirit of our spirit, look in mercy upon us and so fill us with Thy Holy Spirit that our hearts shall have no room for love of aught but Thee. We seek from Thee no other gift but Thyself, who art the Giver of life and all its blessings. From Thee we ask not for the world or its treasures, nor yet for heaven, but Thee alone do we desire and long for, and where Thou art there is Heaven. The hunger and the thirst of this heart of ours can be satisfied only with Thee who hast given it birth. O our Creator! Thou has created our hearts for Thyself alone, and not for another, therefore these our hearts can find no rest or ease save in Thee, in Thee who hast both created them and set in them this very longing for rest. Take away then from our hearts all that is opposed to Thee, and enter and abide and rule for ever. Amen.' (1)

5

'O Gracious God and most merciful Father, which hast vouchsafed us the rich and precious jewel of Thy Holy Word, assist us with Thy Spirit, that it may be written in our hearts to our everlasting comfort, to reform us, to renew us according to Thine own image, to build us up, and edify us into the perfect building of Thy church, sanctifying and

(1) This prayer was offered by Sadhu Sundar Singh when he was called upon to pray at a small private reception in Switzerland.

increasing in us all heavenly virtues. Grant this, O heavenly Father, for Jesus Christ's sake. Amen.' (1)

6

'Almighty and most merciful God, who hast given the Bible to be the revelation of Thy great love to man, and of Thy power and will to save him: grant that our study of it may not be made vain by the callousness of our hearts; but that by it we may be confirmed in penitence, lifted to hope, made strong in service, and above all filled with the true knowledge of Thee and Thy Son Jesus Christ. Amen.'

7

'O Almighty God, who hast sent down the Holy Spirit upon Thy people, endowing them with His manifold gifts, and knitting them together in one communion and fellowship in the mystical body of Thy son; grant unto us grace to use all those Thy gifts always to Thy honour and glory, and to abound in faith, hope and charity, waiting for Thy Son from heaven; that when He shall appear, we, with all Thy saints, may be found of Him in peace; and by Him may be presented before Thy glorious presence with exceeding joy; through the same Jesus Christ our Lord, who liveth and reigneth with Thee, O Father, in the unity of the same Holy Spirit, ever one God, world without end. Amen.'

8

'God of all peace and consolation; who didst gloriously fulfil the great promise of the Gospel by sending down the Holy Spirit on the day of Pentecost, to establish the Church as the House of His continual

(1) Printed in the Geneva Bible in 1578.

presence and power among men: mercifully grant unto us, we beseech Thee, this same gift of the Spirit, to renew, illuminate, refresh and sanctify our souls; to be over us and around us like the light and dew of heaven, and to be in us evermore as a well of water springing up into everlasting life; through Jesus Christ our Lord. Amen.'

9

'O God, who does sanctify Thy universal Church in every race and nation; shed abroad throughout the whole world the gift of the Holy Spirit; that the work wrought by His power at the first preaching of the Gospel may now be extended among all believing hearts; through Jesus Christ our Lord. Amen.'

10

'To Thee, O Christ, O King exalted, we offer up our due praise and unfeigned thanks for that Thou hast sent down and dispersed abroad Thine own Holy Spirit to restore and renew the spirit of men, to be the first dedication of Thy Catholic Church on earth and the first publishing of the Gospel to all lands, the bond of unity, and giver of light and life; to whom with the Father and Thee, one blessed Trinity, be ascribed all might, majesty, dominion, and praise, now and for ever. Amen.' (1)

11

'O Lord, we beseech thee, that the Holy Spirit may inflame us with that fire which our Lord Jesus Christ cast upon the earth and exceedingly desired to be kindled, who liveth and reigneth with Thee in the

---

(1) Prayers 7, 8, 9 & 10 are from *The Book of Common Order* pp. 250 251.

unity of the same Spirit, one God, world without end. Amen.' (1)

12

'Pour forth Thine own self, Thou eternal Creator, God and Father; for Thou art infinite. There is no measuring the bounds of Thy being. Thy breath is the life of the universe. Looking upon us, Thou canst bless us with a spiritual help, with the atmosphere of heaven, without diminishing that which is for all Thine host throughout Thine infinite realm. Enough and to spare is there in our Father's house; and why should we go hungry and thirsty and faint, whose Lord is the God Jehovah! Vouchsafe to us, then, some token of the sweetness of Thy power and of the greatness of Thy love, transforming in us Thy thought upon ours. May our hearts feel the waves that beat in from Thy heart upon the shores of time. And in Thy house, where Thou hast wrought for many years great mercies upon our souls, again, this day, O Thou loving and all-sufficient Saviour, pour forth the fruit of Thy grace, that we may abound therein and be rich in the everlasting life, through Jesus Christ, our Lord.' (2)

13

'Roll on us, O God, the burden of the world's need. Make us travail in pain amidst the moral and spiritual desolation on all sides. Take sleep from our eyes. Take ease and apathy from our days. O God! Give us an agony of prayer! Upon us, your people, pour out the spirit and fire of prayer!'

3. This call to prayer which the prophet Joel sounds emphasises the need for repentence. 'Rend

(1) *A Free Church Book of Common Prayer*, p. 157.
(2) H. W. Beecher, *A Book of Public Prayer* p. 95.

your hearts and not your garments, and turn unto the Lord, your God.' The Holy Spirit can begin to work only when there is real repentence. I recently received a letter which was quite different in spirit from the letters which I am generally in the habit of getting. Several of the letters which reach a Bishop contain complaints against Presbyters, against Pastorate Committees, against congregations. In this letter the writer said, 'I am a teacher in one of the schools in the Coimbatore Diocese. I have done much to hurt the headmaster of my school, my fellow-teachers and the children entrusted to my care. I have also sought to speak ill of the church authorities. I have spoken ill of you, the Bishop of the Diocese. May God forgive me for all these sins which I have committed against Him and His people. Will you please pray earnestly for me that the wrath of God might not rest on me for all my evil words and deeds.'

From the 26th to the 30th of September, 1953, Mr. N. Daniel and his wife conducted a mission of four days in Dunmere at Ootacamund. Dunmere is the centre from which the Church of England Zenana Missionary Society has been carrying on its work on the Nilgiris for several decades. The C. E. Z. M. ladies asked Mr. & Mrs. Daniel to hold a Mission for all their teachers. The teachers in the Ex-C. M. S. Schools and Ex-Methodist Mission Schools were also invited. Over one hundred teachers came. Mr. Daniel laid down his usual conditions. Those who attend must attend all the meetings. Everyone should bring his Bible. For four days Mr. & Mrs. Daniel gave some powerful

addresses which were used by the Holy Spirit to change the hearts and minds of many people. The climax of the Mission was reached when at the last meeting Mr. Daniel asked people to pray short penitential prayers begging for God's forgiveness and pardon through the Cross of Calvary. Nearly half a day was spent in such penitential prayers and a great number of those who attended the meetings simply and earnestly pleaded for God's forgiveness and pardon. When I visited Dunmere a month later for a Confirmation in St. Thomas' Church I was told much about the blessing which had been received. Some young men, who had formerly refused to come to Confirmation classes, were instructed and presented for Confirmation. The teachers sang for me beautifully the song which has been born of the revival in our midst. This is the song:

'How many are the sins committed by my feet!
Will not the Blood that flows from Thy
feet wash my sinful feet?

'How many are the sins committed by my hands!
Will not the Blood that flows from Thy
hands wash my sinful hands?

'How many are the sins committed by my head!
Will not the Blood that flows from Thy
hand wash my sinful head?

'How many are the sins contrived by my heart!
Will not the Blood that flows from Thy heart
wash my sinful heart?'

4. We may note that the prophet Joel's call to his people to prayer stresses the need for whole-hearted prayer. 'Turn ye even to me with all your heart' (Joel ii : 12). We must pray with our whole heart and soul for a new manifestation of the Holy Spirit in the present generation. We must pray with all our mind — the conscious mind, the subconscious mind, the unconscious mind. The trouble is that while we pray with our conscious mind, 'Dear Lord, let thy Spirit be poured on me, my church and the world', below the threshold of consciousness there remain many doubts and hesitations. While the lips utter the prayer, we keep thinking : 'Such an outpouring of the Holy Spirit does not occur always. We have now no John Wesley, no Charles Simeon, no E. B. Pusey. In former ages the Holy Spirit worked through such men but today we have no such men in our midst'. The effectiveness of our prayer is spoilt by such doubts and fears. As a boy I rode on hill ponies going up the ghat road to the hill station at Kodaikanal, 7000 feet high. Today there is a well-laid road up the mountains and the journey is done comfortably and rapidly in motor cars. But when I was young, there was only a narrow bridle path going up the mountains. We would often start from the foot of the hills at 4 o'clock in the morning when it was quite dark. At some points of the bridle path there would be deep precipices and if the animals slipped, they would go down several hundred feet. But the ponies were quite expert and surefooted, their forelegs and their hindlegs keeping well in step. Our conscious mind

and our unconscious mind must keep well in step if we are to climb successfully the steep and narrow path of prayer.

5. We may note a further characteristic of the prophet Joel's call to prayer. 'And rend your hearts, and not your garments, and turn unto the Lord, your God: for He is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil' (Joel i: 13). This belief in the love and goodness of God is of fundamental importance. Fulness of life comes not because we weep and mourn and pray, but because God is good and loving. On the Cross of Calvary we see the extent to which God's love can go. He sent His only begotten Son into the world to suffer and die for us. Our salvation is wrought by the death on the Cross of the Son of God. It is not the intensity of our prayer or the zeal of our effort which brings about a new life for us but it is the supreme sacrifice of Jesus.

III

The prophet Joel says that God will pour out His Spirit upon all flesh. The phrase 'all flesh' is significant. The experience of the Holy Spirit can come to every one. So also is the teaching of the prophet Jeremiah: 'And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord' (Jer. 31 : 34).

'Your sons and your daughters shall prophesy.' The Holy Spirit will be given without any reference to sex. Among the characters of the Bible who stand out for their faith in God there are a great many men as well as women. In the long and distinguished roll of Christian saints there are again a great many men as well as women of outstanding devotion to God. In our congregations, whether educated or illiterate, whether in towns or villages, we find many keen and earnest men and women. The prophet Joel goes on to say that old men shall dream dreams and young men shall see visions. Age is not a criterion for the reception of the Holy Spirit. It is not because a man is old or because he is young that he receives the gift of the Holy Spirit. Often we are tempted to think that it is old men of ripe experience who will receive the guidance of the Holy Spirit. In the religious tradition of India the stages of spiritual life are clearly marked. First a man is a *Brahmachari*, unmarried and leading the life of the student. Then he becomes a *Grahastha*, marries and pursues his spiritual quest as a householder. Then he becomes a *Vanaprastha*; he goes out into the forest with his wife and family and there follows his quest for God in the peace and solitude of Nature. The final stage is reached when he becomes a *Sanyasi*, leaves his family, severs all ties with the world and as a wandering mendicant seeks the realisation of God. In this way the Hindu religious teachers have sought to mark out the various stages of the spiritual life and to show how in the course of the years a man may pass through different stages of experience and how it is in the last

stage of a man's life after passing through many vicissitudes he may hope to receive the fulness of spiritual life. Not so is the teaching of the prophet Joel. The Holy Spirit is given to every one, whether young or old. The young can reach some of the deepest spiritual experiences as well as the old. The prophet Joel goes on to teach that God will pour out His Spirit upon the servants and upon the handmaids. Social status does not make any difference. Those who do the most menial duties, those who are engaged in the humblest tasks may expect and will receive the outpouring of the Spirit of God. Here again we know how in the history of the Christian Church, it is the humble and the poor and the illiterate who have first received the Gospel gladly. In India Christianity has spread through millions of poor and humble folk following the Lord Jesus Christ. There have been converts from among the learned Brahmins but they are few and far between.

A remarkable illustration of the prophet Joel's words, 'Your young men shall see visions', is furnished by the life of Sadhu Sundar Singh. For the last four years I have been engaged in writing a life of Sadhu Sundar Singh. In the course of my researches I have come across a striking fulfilment of this prophecy. In April, 1904 some missionaries gathered together for prayer at Sialkot in the Punjab. They were greatly distressed by the low spiritual ebb of the Christian Church in that State — the worldly and indifferent Christians, the slack ministers and Christian workers, the lack of evangelistic fervour and zeal.

They resolved that they would not leave the place until they knew definitely what they should do to meet this situation in the Punjab. In that meeting the Punjab Prayer Union was formed. Those becoming members were asked to answer five questions.

'1. Are you praying for a quickening in your own life, in the life of your fellow workers, and in the Church?

'2. Are you longing for greater power of the Holy Spirit in your own life and work, and are you convinced that you cannot go on without this power?

'3. Will you pray that you may not be ashamed of Jesus?

'4. Do you believe that prayer is the greatest means for securing this spiritual awakening?

'5. Will you set apart one half hour each day as soon after noon as possible to pray for this awakening, and are you willing to pray till the awakening comes?' (1).

Before the year closed, on the 18th December, 1904 God revealed himself through a vision of Christ to a Sikh boy of fifteen years of age named Sundar Singh. This boy had sought for peace by the study of the Scriptures of India and by the practice of Yoga. He had sat at the feet of Hindu religious teachers. But he had not found the peace for which his soul craved. The vision of Christ which he now saw revealed to him that Christ was the living Saviour of mankind and that he should follow Him. This he

(1) Basil Miller, *Praying Hyde*, pp. 48, 49.

did and found the peace and salvation for which he had hitherto striven in vain. On the 3rd September 1905 he was baptised and joined the Christian Church. We need to ask whether this is a mere coincidence—the earnest prayer of missionary friends and the vision of the living Christ which was granted to Sundar Singh. We cannot but believe that God in answer to the prayers of His people raised up from an unexpected quarter a witness to His power and love. Sundar Singh began immediately preaching Christ to others. His influence for good steadily increased and in the course of the years spread throughout the world. A few days ago I met Rev. S. Selvaretnam who said to me, 'When I visited Holland I met Princess Wilhelmina who was for over fifty years the ruler of Holland. Princess Wilhelmina said to me, "I feel very close to you." Selvaretnam was somewhat surprised and said to her "I don't exactly understand this. This is the first time we have met." And she said, "I constantly read Sadhu Sundar Singh's books. Every time I read them they help me greatly. You come from his country. That is why I say I feel very close to you."

In answer to our prayers, God may raise from some unexpected quarter a saint and leader as He did in 1904.

All of us, whether young or old, need to see the vision of a great outpouring of the Holy Spirit in the Church of South India. As a part of the preparation for the Mission to the Coimbatore Diocese we

arranged in the year 1951 a lecture on the Revival in France to-day to be given in one of our churches. Rev. Geoffrey Paul, a C. M. S. Missionary in India, gave the lecture. He began it by saying: 'If I were asked if there were any evidence that the Holy Spirit was at work in the twentieth century, these three would at once spring to my mind:— the formation of the CSI, the revival movement in the Church in East Africa—both these two movements belonging to the younger churches — and the working-class Movement in France' (1). Perhaps there are also other places where the Holy Spirit is actively at work. It is not for us to limit His gracious activity to certain places or times. But we may well believe that God has been very good to us here in India in bringing into one Church large groups of people with different backgrounds, different practices and different methods of church government. He has also been very good to us in enabling us to grow together in Christian love and fellowship. It looks now as if He has even greater gifts to bestow on us. We need to expect great things from God and to attempt great things for God. God, the Holy Spirit, who has been at work in different ages and in different lands, will surely make Himself manifest to us. The prophecy of Joel has been fulfilled time and again in the history of the Christian Church. It will be fulfilled again in our own Church of South India in this day and generation if we humbly tarry in prayer for its fulfilment.

---

(1) *The South India Churchman*, May, 1952.

THIS PAMPHLET AS WELL AS THE RIVER OF LIFE MAY BE HAD AT FOUR ANNAS A COPY (POSTAGE EXTRA) FROM THE BISHOP'S SECRETARY, RATNA VILAS, TRICHY ROAD, COIMBATORE.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.

DATE DUE

DEC 4 1995
NOV 10 1995
MAR 13 1996

GAYLORD PRINTED IN U.S.A.

GTU Library G
BX5671.I54 A2
/(Publications (various) of the Church o
3 2400 00104 4043